

THE SECRETS Of NUMBERS;

According to Theologicall, Arithmeti-
call, Geometricall and Harmoni-
call Computation.

*Drawne, for the better part, out of those An-
cients, as well Neoteriques.*

*Pleasing to read, profitable to understand, opening
themselves to the capacities of both
Learned and Unlearned.*

Being no other than a key to lead a man to any doctrinall
knowledge whatsoever.

By WILLIAM INGPEN, Gent.

*Wisd. 11. 17. The Lord hath ordred all things in measure,
number, and waight.*

Cognitio rerum altissimarum, est prima sapientia.



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SECRET



TO THE SECRETARY OF STATE
WASHINGTON, D. C.

FROM THE SECRETARY OF THE ARMY
WASHINGTON, D. C.

SUBJECT: [Illegible]

DATE: [Illegible]

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Author pro suo libro, in laudem

N U M E R O R U M.

P Rincipium rerum numerus, perfectio, finis :
Is sapiens, doctè qui numerare potest.

Cælum scrutatur : terram metitur : aetheri

Inquirit latebras : ambit & oceanum.

I modo, parue liber : numerorum nubila pande,

Innumeros olim qua latuere viros.

Nec clausa accedunt, quin omnibus obuia prostant,

Qua nunquam scriptis docta fuere prius.

Sapius ergo legas : mysteria magna docentur,

Seu Sacra exoptes, Ethnica sine magis.

In Zoilum.

Hæc qui non calles, ne turpibus excipe sannis :

Est stolidi, ignotos carpere velle libros.

Si verò dubitas, quasi non sum vera loquutus,

Adfis : soluentur scrupula tota tibi.

FRANCISCVS NEALE, EQVES AVRATVS.

(**)

Fama tui illustris præcellens nominis, istud
Rebus in aduersis robur, constantia, virtus,
Appellant steriles nostras, *Francisce*, cameonas,
Nostra patrocinio protegas monumenta, tuique
Conserues nomen millena in sæcula vatis.
Inuidus allatret næ quisquam murmure Momus,
Sibilet aut anguis sinuoso corpore serpens.
Carmina sic inculta foras audaciùs ibunt,
Vnum sic mea musa tuum implorabit asylum,
Solis vt aspicimus lucem surgentis Eòis.

Naturam, ingenium, candorem, abs indole noui :
Es patri similis tribus his : sunt cætera matris.
Accedunt aliæ coniunctæ nomine dotes ;
Laudent quas multi, sed pauci imitantur, vt omnes
Egregios equites inter cœu stella coruscas.

HONOR, *coniunctus*.

Hic cine Religionis amor non dignus honore est ?
Ore Deum celebrans confessio, viua fidesque,
Nomine cum vestro cūque omine non quadrat apertè ?
O pergas seruire Deo, heröina pudica :
Religio has tibi donet opes, scandas vt olympum.

Nullus vel Phydias melius vel pingat Apelles ;
Est speculo nullo facies formosior vlla,
Aurea quam tua tepietas, quàm candor adornant.
Lux solis calida est, non est nisi lucida luna :
Est Venus in speculo magè fulgida, quàm Venus ipsa.

T.O.



TO THE
RIGHT WORTHY
AND WORSHIPFULL
Knight, Sr FRANCIS NEALE,
*one of his M^{ties} Iustices of peace in
the County of South.*
(* *)



O whom may I better dedicate this Booke
of Numbers, then to your selfe, who
haue bin trained up in the Art of num-
bring, euen from your infancie? I speake
it to your deserued prayse and commen-
dation: Many go beyond you in the theo-
rick, but few or none in the practick. I could wish, that
some men could not Arithmetize and Merchandize so well
as they doe; Who whiles they number their wealth, their
wit, their learning, their offices, their dignities, their cattel,
their lands, their rents, their monies, the better part of
their life vanisheth away: This is a fruitlesse and carelesse

The Epistle Dedicatory.

kinde of numbring. It is said, that the Athenians (notable speculatiues, but bad practiques) had money to number onely. What doe men now-a-daies, but continually hoord up Gods blessings, to number them? And yet when they haue made their totall account, they can neuer attaine to the Art of true Numbring. To weane therefore the world, in what I may, from so sordidous and preposterous a kinde of Arithmetick, I haue compiled this worke, treating of The Secrets of Numbers, contrary to the practice of our common Arithmeticians, as the two Zones are distant the one from the other; Wishing them, that among so many Theologicall, Arithmetickall, Geometricall, and Harmonicall numbers heere set downe, they would thinke on one more excellent, which is, To number their daies. Which to doe, in one word, is no otherwise, then to take something from the pleasures of the world, which they haue greedily pursued, by way of subtraction; and to adde so much to godly endeauours neglected by them, by way of multiplication. For, the time is short wee spend in vertue, but long which wee consume in vice. There is no Arithmetick comparable to this. Wherefore Pythagorus, reducing all things into Number, making his triplicity of perfection, in the end concluded thus: Si recta ratione Vixeris, male acta dolendo, et bene acta gaudendo; deosque oraueris, ut opus tuum perficiant: tum exuto corpore, profectus in aetherem, eris immortalis Deus. I doe perswade my selfe, that after you haue read this booke at vacant hours, you will bee a better Pythagorean than
euer

The Epistle Dedicatory.

euere you were ; Or at least by turning ouer Gods Booke (as many times you doe) you will not forget this one lesson : Recordare nouissima tua, et in æternum non peccabis. Pythagoras in all his life-time, for all his numbring, learned not this lesson ; but Salomon, wiser then he, did. For that some things heere may be aboue your capacity, and require more then a Delian swimmer for the searching of their bottome, I would not haue you blame me altogether : For, as in other tractates I haue laboured to instruct the vnlearned onely ; so in this I haue done my best endeuour to satisfie both the learned and vnlearned, with equall contentment.

Wee must consider, we liue in a world of learning ; and it is in reading of bookes, as it is in banquetting : Not onely grosse and simple viands, but the most dainty and delicate are called for, though they be something sharp & distasting to the stomach. I doe not doubt, but vpon conference had with you, I shall be able to breake the shell, that the kernell of many abstruse and symbolicall mysteries, neuer brought to light before, shall bee farre more pleasing vnto you : which, according to our small skill, I shall alwaies willingly endeuour to performe. To him, who is that infinite Number, Vnity in Trinity, and Trinity in Vnity, according to Athanasius Symbole, I commend you and yours.

Your louing and most affectionate kinsman,

W. I.

Received of the Treasurer of the
County of [illegible] the sum of [illegible]
for [illegible]

the sum of [illegible]
for [illegible]

the sum of [illegible]
for [illegible]

the sum of [illegible]
for [illegible]

the sum of [illegible]
for [illegible]

the sum of [illegible]
for [illegible]

the sum of [illegible]
for [illegible]

the sum of [illegible]
for [illegible]

TO
THE CHRISTIAN
and well-disposed Reader.



Curious Reader; I have not collected & selected these Numbers, to inform or captivate thy iudgement: neither is it my meaning to draw thee into a Labyrinth by any strange or new-fangled opinion; being not ignorant, how that antieching & pruriginous kind of scribbling, diuing into the innermost secrets of forbidden Theology, hath marred the whole Christian world. I wonder, that learned men doe not blush for shame, to blaze abroad to the common view such monstrous and impious paradoxes. Some have crept out of late, masking themselves vnder the colourable title of Religion, and that with publique authority. But to speak truly, such manner of misbegotten labours, taking new and old dogmaticall stopperies together (except publique authority supporteth them in time) will be the viter overthrow of all Religion. If a man should collect into one intire volume all such questions and propositions of all ancient and new sects, and set them forth in order and kind in sufficient number, to present for the satisfaction of the reader, and by this means to clear the iudgement, and to settle the wit of many simple people; shall

not a man thinke it were both a damnable, temerations, and preposterous kinde of enterpize? But these men doe worse, as much as Paganisme exceedeth any heresie whatsoeuer. For, what is it to our Christian Religion established already, confirmed by so many witnesses both from heaven and earth, wa-tred with the blood of so many blessed Saints, to bee made acquainted with the religion of Paynims? Is it not enough for vs to know Iesus Christ crucified, to speake with Saint Paul? For, admit that it bee done by way of publique detestation and confutation, yet this is not enough. For, as *Tertullian* saith of some heresies, *Nominasse eas tantum, est refutasse*: so it is heere with such Paganicall superstitions: They are so monstrous, so impious, so absurd, so contrary to our Christian Verity, that they neede no confutation. Nay, more than this; to confute them, or to bestowe much time in the detection of them, according to *Tertullian's* Rule, is to allowe of them; to giue them the name of Religion, is to supplant Christs true Religion; to open their fopperies by publique writing, is to thrust the old and new Testament by the shoulders out of the Schoole of Christians, and to place in steade of them, the *Alfahche* of the Saracens, the *Fotoque* of the *Iaponians*, and *Mahomet's* Alcaron. This is, with the old Academicks, to bring in their *αὐταρχίαν*; with the Pyrrhomists, their *εὐοχίαν*, conteyning so many friuolous disceptations; than the which nothing could be found more absurd or pernicious. This is *mouue chardas non mouendae*. Nay, pray God, beginning with those Academicks and Scepticks, to doubt of euery thing; wee proue not in the end plaine Atheists, or mungrell Christians. Alas, that I should write it! Christian Religion was neuer in so great hazard, as it is now. For, whereas in times past wee were but halfe Christians, for want of true knowledge and vnderstanding; now, by reason of too much knowledge (I meane, knowledge of the braine,) wee are swarued cleane from the rules of true.

To the Reader.

true Christianity. *Christianitatis simulacrum fortè gerimus*, faith one, *rem ipsam deserimus*. As touching my selfe therefore and this present discourse, a kinde of necessity hath enforced me to make this protestation. I was neuer yet a broacher of newe opinions; knowing, that nouelty and singularity were euer the concomitants of heresie. There are three things that haue kept me hitherto in the Catholique faith; The Word of God, the Catholique Church, the Concent of Fathers. In these three I haue placed my anchor. As for Popery and Puritanisme (two mayne opposites and extremes, though the one lesse than the other) I haue alwaies detested. Neither haue I maintained any perfidiousnesse of new error or heresie, as Heretickes are wont to doe: neither haue I beleeued (to speake with *Austin*) any thing that the Catholique Church unbeleueth, but haue alwaies with Saint *Hierome*, thought that to bee the true and orthodox faith, which the Catholique Church hath taught mee. As I haue said in our bookes against Antichrist and his members: so I say again; *Ego nihil sanctum, nihil firmum in meis dictis scriptisue esse volo, nisi quantum probet* εκκλησια καθολικη και αποστολικη; wherof I hope I am an vnworthy member. And again, I wil say with S. *Hierome*, in his Epistle to *Heldibius*; *Nobis nihil placet, nisi quod ecclesiasticum est: et publicè in ecclesia dicere non timemus. ne iuxta Pythagorè, Platonem. et discipulos eorum qui sub nomine Christianorū introducunt dogma Gentilium, &c.* See whether S. *Hierome* was not afrayd, that the pleasing doctrine of *Pythagoras*, *Plato*, and others, would pull downe the austerulous Religion of Christ & his Apostles. See againe, how dangerously some men goe about, in stead of sound and orthodoxall assertions, contrary to Saint *Paul's* rule, to bring-in bare elements and rudiments of the world, to the scandall of our Christian Religion. Of whom I may truly speake, as *Austin* did of *Dioscorus* and others, who maintained Christs doctrine, with the testimony of Gentiles; *Quid nobis opus est, propter defensionem Christiana Religionis, quærere*

To the Reader.

gold for silver Anaximenes, & *olive for iron* (how in our curiositate we
goe? Quid, inquam, Democritus, Epicurus, Parmenides, or
Melissus, aliqui similes huius farinae Philosophi foverunt, quarum
doctrina erroribus natura & rationi contrarijs plena fuit? I'll speake
not this by way of an Apology for my selfe, or that I meane to
excuse my pen from error co-incident to other men, (it be-
ing an infallible or inseparable marke of our mortality); nei-
ther to free this numerall discourse presented to thy view, from
all manner of exceptions, or stumbling blocks laid in my
way. For, I dare not warrant all these Numbers and divisions,
except they bee read with iudgement, charitably, and friend-
ly understood, candidously and ingenuously construed. And so
I doubt not, but the greater part of them will be found not one-
ly sound, according to probability, but Theologically and Or-
thodoxically sound. I meane it of those who are borrowed out
of Fathers or School-men. Others taken from those Jewish
Rabbines, I dare not vindicate from all exception. In a great
house, to vse Saint Paul's similitude, there bee vessels of honor
and dishonor. And in so large a field as I have walked, how can
it bee, but some things must needs distaste, although perhaps
the better part may relish well? If then any thing offend the
palate, or favour erroneously, God forbid it should bee laid to
my charge, who am but the collector, not the Author of them.
For, as all my grounds are taken out of those Antients (a few
excepted); as namely, Pythagoras, Plato, Aristotle, Macrobius,
Philo, Themistius, and others: So all our Numbers, and their
extendures for the most part, have been borrowed from sacred
Scripture, antient Doctors of the Church, Rabbines, School-
men, such especially as favour any thing of Theologie. Others
have been selected out of Philosophers, both natural & morall,
Astronomers, Physicians, Anatomists, Mathematicians, Geo-
metricians, Arithmeticians, Paracelsians, civill Lawyers, to the
number of an hundred and vpwards. All that I have done to
the

that full compleating of this discourse, hath been to expound
and open such kinde of myseries as haue been included or shut
vp in these numbers. For, though they are called secrets, for
their secret and hidden vertues infused in them, yet many of
them, by the light which I haue shewed, are liable euen to
common capacities. But I haue not vnfolded all, lest I might
incurre the displeasure of the goddesse *Eleusina*, or seem to con-
tradict the Rules of *Pythagoras* himself, who enjoined to his
scholars a five-years silence; and vnder the veile of Numbers
(as those *Zullianes* by their primary letters alphabetically) hath
shadowed and couered the better part of his learning, to the
intent the common people should not vnderstand them. If
then I should haue made all things common to those vulgar
capacities, it would fall out with me, as he saith: *Arctus des-
merent esse arctus, et gloria sua deposita velo, ab indignis et profanis
hominibus contaminarentur ac praeuolarentur.* As therefore I said
before, I dare not warrant them all without exception or limi-
tation; being not mine owne proper, but the collections of o-
ther men: so now I say again, that I would not haue any man
to esteem me from their dignity or indignity, but rather what
I am from mine owne proper writings. For, if they shall lay
heresie to my charge (which is the greatest impeachment that
can happen to a true Christian), I will say with *Ruffinus*: *Est
quidem gloriosum, Christi exemplo iniuriis tolerare: sed vnum notum
hereseos qui terat vel dissimulet, non esse Christianum.* And again
with *S. Hieron*, *Nolo in suspicionem hereseos quinquam esse patientem.*

Let no man therefore contemn my calling or profession, or
preferre the persons of men before their qualities, contrary to
the Apostle's and *Tertullian's* Rule. The winde bloweth where
it listeth: and the Sun shineth illibable (to vse *Laetartius* word)
vpon the iust and vniust, without respect of Regions, Coun-
tries, or Climates. It is well said by One, *Deus ubi vult, quando
vult, quibus vult, dona sua impertit.* Some perchance will object,

that the better part of these are not properly Numbers, but divisions and distinctions. To whom I answer thus: If number be said *κατὰ τοῦ μέτρου*, that is, from distribution, as *Scaliger* will haue it, then let them shew mee any diuision or distinction, that can be framed without number, distribution, or proportion; without which they may not consist, no more than number can without his equall or vnequall parts. And yet they are not all bare numbers included in this discourse: for, besides them, there will be found many Theological Principles, many Rules from Astronomy, Geometry, Physick; morall, naturall, and metaphysicall Philosophie, the Art Spagyrick, Cabala; as no book (I belecue) of so small a volume, wil contain the like. I haue spaced, besides, among those ancient Hebrew & Iewish Doctors, for the enquiry of sacred Symboles; wherewith, aboue all others, they seem to me most chiefly to abound. Of whom One writeth thus: *Hebræorum doctrina velut circulus omnium figurarum capacissimus, latius patet quam ulla alia sectarum disciplina.* Others will say, that I haue been too curious in the vnfolding of them, and that I haue giuen them too much vertue. I answer: If I should haue blurred my paper with the Atomes of *Epicurus*, with the Cylinders of *Anaxagoras*, with the Sphere of *Archimedes*, with the wooden Doue of *Architas*, with the strange Paradoxes of Stoicks; I might more iustly bee condemned of curiosity. As touching their vertue, this is mine opinion: I doo hould, with *Aristotle* in his Metaphysicks, that Number by it self hath no power of working; for, it is a quantity, and no quality: but the reason of number, which is (as it were) the form or image of time, concluding all the works of nature, worketh things admirable. If therefore thou hast any desire to be one of *Pythagoras* scholars, that is, according to art and iudgement, to number well, read this book with attention, sobriety, discretion. I dare assure thee, that it will be a key vnto thee, to open the secrets of any science whatsoever:

To the Reader.

foeuer : for, in this little room are inclosed the flowres and blossomes of thirty yeers study, gotten together with great pains, labour and industry. For, whereas I intended, many yeers ago to treat of such a subiect; whatsoeuer by continuall reading liked mee, or was fitting for this present argument, I caused carefully to be set down in my note-book, according to the example of *Plinie* the elder, lest the lubricity of my memory should fail me.

And now having made an whole body of them, partly from addition, partly from illustration, I present them heer vnto thy view; hoping, that from their worth, or from mine intention (which hitherto hath bin to further the studies of yong scholars) they will be acceptable vnto thee. This one thing I must confesse, that, for the space of one whole yeers contemplation in the art of numbring, I got more to the enriching of my poor store-house, than in seuen yeers theorie I was able to doo by any other study whatsoeuer. Yea, more than that, I haue been so rauished with the study of numbers, that if any man will ask me, What is the chiefeest Good next to God, that in this life I take delight in? I must answer, Number; if, What the second? Number; if, What the third? Number. So that, as *Auenzaar* the Babylonian saith, *He that knowes to number well, knoweth directly all things*; iumping with *Pythagoras* & *Plato* in this point. Thus, desiring God, with *Lactantius*, that I may liue no longer than to doo good to his Church, and to that Christian Common-weal wherein I liue, I bid thee Farewell.



THE
EXCELLENCE OF
Numbers; and how far they stretch
*towards the attaining of all man-
ner of Sciences.*

CHAP. I.



PLATO, inspired as farre as any Philoso-
pher that wrote of heavenly things, a-
mong those admirable precepts learned
out of the school of *Pythagoras*, hath left
vs this Oracle ; *Prima sapientia pars est,
bene numerare : The chiefest part of Philoso-
phie, is, To number well.* Vnder this word
Number, I include not onely Arithmetickall and Geometricall
Quantity, the superficiall Tones and Sones of Musick, those
corporall Dimensions frequent among those Mathematicks ;
but whatsoeuer is combined within the compasse of naturall
and supernaturall Theologie, called by some, Orphicall and
Symbolicall, taking his beginning from that which *Aristotle*
calls *Primum Mobile* ; and neuer leaueth speculating, vntill it
hath diued into the lowermost Centre of the earth. For, my
meaning is, in this ensuing discourse, to shew, how that there
is no knowledge, either rationall, morall, physickall, or meta-
physickall, which hath not some cognation or participation
with Numbers; according to that antient Poet,

Quaerunt nos retinent numeros : numero omnia plexa.

Vnder Orphi-
call, I compre-
hend all that
Orpheus hath
written in his
Hymns tou-
ching the Tri-
nity, and vni-
on of the god-
head ; Vnder
Symbolicall,
that part of su-
pernaturall
Theology
which is han-
dled by those
Rabbines in
their thalmud,
or expositions.

As touching their excellency, though the testimonies of Heathens are copious in this point, yet in sacred Writ wee shall finde plenty enough. For, whereas it is said, that God had disposed all things according to number, waight and measure, what is signified vnto vs, but that when he created the world out of the lump before it had, he made it an harmonious body, containing number, order, beauty, and proportion, in all the parts thereof. Now, as the Frame of the world soon shewes vnto vs, that there is a G O D, the first and indiuisible Vnity from whence all other harmony proceedeth: so this God, although he be not to be measured with any quantity, as hauing all number within himself; yet the next way to knowe him perfectly, is, To begin with numbring. For, *Except wee worship one God in Trinity, and Trinity in Unity, without confounding the Persons, and diuiding the substance* (as holy Father Athanasius saith in his Creed), *we shall neuer be saved.* And it is worth obseruation: there is no number, little or great, begetting, begotten, or mixt of both, which hath not some spark of the Deity in it, wherein God may not be said familiarly to be known of vs, yea, euen to dwell with vs; as farther in this discourse shall bee made manifest. For example: Our common Creed read in the Church, being a Summe or an Abbridgement containing all the mysteries of Christian Belief, cannot bee made knowne vnto vs without the ternary Number; seeing it consisteth of three parts. The first is, To beleue in one G O D, Father omnipotent, Creator of heauen and earth. The second is, To beleue in Iesus Christ, God and Man. The third is, To beleue in the holy Ghost. The first is a Symbole of our creation; the next, of our redemption; the last, of our sanctification. Again: all the Commandements of God consist of two, from whence the whole Decalogue is deriued: whereof three Precepts, being of the first Table, concern our knowledge and loue of God; the other seuen, the loue of our neighbour.

Now, it is manifest, that the mysteries of our Christian Religion cannot bee knowne without Numbers; no more can many parts of Scripture: for, the Book called the *Apocalypse*, stiled by the holy Ghost it self, hath so many dark and problematicall Numbers, so many mysticall and symbollicall impenetrables,

netrables, that, without the Art of numbring, it were foolishnes for a man to say, that he were able to vnderstand them. As God therefore hath not reuealed himself vnto vs, but by numbring: so man, as touching both parts, his soule and body (called a little world) cannot be knowne sufficiently, without the help of Numbers. Some therefore write, that the soule is no other than an harmony framed out of Numbers by a maruellous concordance: in which opinion, was *Pythagoras* and *Plato*. To finde out, then, her essence, temperature, condition, quality, is to be skilled in the Art of numbring. As touching our body; it is composed all of Numbers, muscicall concent and harmony: for, Anatomists hold, that his symmetrie reacheth in length, 300 minutes; in breadth, 50; in height, 30: according to whose proportion (hauing some kinde of diuinity included in it) the Ark of *Noe* (some write) was builded. Yea, others stick not to affirm, that this Ark was builded of the wood called Cedar; which lasteth longer than any other. Now, for a man not to knowe himself (which is the greatest ignorance that can bee), I mean, not to knowe the stature, temperature, and disposition of his soule and body, is to be vnskilled in the Art of numbring. Now, I suppose, that some of those Antients, especially *Marcus Varro* (though otherwise a learned man), haue a little too much abased man, in affirming, that he came from the earth onely: for, that is common to all creatures indifferently. But, the true Originall of man, is $\eta \sigma\mu\upsilon\nu\omicron\iota\alpha$: for he is, of all other creatures, the most sociable. And it is to be beleueed, that man is to borrow his denomination rather from concord and co-fellowship, seeing that in Greek, $\sigma\mu\upsilon\iota$ is taken for like, and $\sigma\mu\upsilon\iota\sigma\mu\omicron\varsigma$ for a similitude, which is not to be placed in the earth, nor in the body, but in the minde; wherein man excelleth all other creatures whatsoeuer. Man then, consisting of a soule and body, is a louely and liuely harmony, wherein God himself and the visible heauen is represented.

There are many other speculatiue knowledges; which, without Numbers, can no more bee discerned by vs, than the Art of Geometry can be knowne without demonstration; the Art of Logick, without syllogizing. For, to measure the di-

*Andra Law.
reu. Praef. ante
lib. de anatomia.*

*Qui se ipsum
norit, omnia no-
uerit, cum in se
rerum omnium
habeat simula-
chra.*

*Homo ob hoc
minor mundus
appellatur, quia
(v. scribit Na-
zianzenus) De-
us in ipso expri-
meret, sub breui
quedam com-
pendio, quicquid
diffuse antea
fecerat.*

A man cannot
diuide the age
of man with-
out numbring.

For, a childe
of ten years
old, is counted
a Hinde ;

A Youth at
twenty, a Calf;

A young man
at 30, an Oxe;

A man at for-
ty, a Lion ;

Growing to
fifty, a Fox ;

At threescore,
a Wolf ;

At threescore
& ten, a Dog ;

At fourescore,
a Cat ;

At fourescore
& ten, an Asse ;

At an hun-
dred, a Goose.
*1 x Tabella
quadam Italica.*

stance of those higher Planets, and how far they are sited from the Centre of the earth, cannot be done without numbring. Some of the Antients write, that the earth is from the Moon, 15625 miles ; from the Moon to *Mercurie*, 7612 and a half ; from *Mercurie* to *Venus*, so many ; from *Venus* to *Sol*, 24433 ; from the Sun to *Mars*, 15625 ; from *Mars* to *Iupiter*, 6812 ; from *Iupiter* to *Saturn*, so many ; from *Saturn* to the Firmament, 24427. Out of which may be gathered from Arithmetical Computation, that the earth, vnto the visible heauen, containeth 108959 miles : vnder which (as *Ptolomey* affirms) there bee eight Orbs or Sphears ; but, by reason of the tripled motion of the eighth Sphear, they make iust ten in the whole, by a kinde of multiplication. *Archimedes* therefore, That great Geometrician, who in a certain Table made of brasle, made the whole visible heauen to bee looked vpon, contrary to the opinion of some who enuied his doctrine, could not haue donethis, if he had been but superficially sighted in the Art of numbring. To knowe the circuit of the earth, and how farre it extendeth, cannot be done without Numbers.

Aristotle affirmeth, that the Mathematicians of his time, did attribute vnto the earth in compasse, 40 Myriades of furlongs ; which make in the whole, fifty thousand miles. Our modern Astrologers will haue the earth to consist of 20000 and 40 miles. Howsoeuer, whether they speak truely, or roue at randome, it is certain from collection of Numbers, and by consent of Astronomers, that the earth, in respect of the heauen, is but a point. Which is prooued after this manner : All Astrologers hold confidently, that euery Starre of the eighth Sphear is bigger than the whole earth. But there bee many Starres which are not seen of vs ; and those which wee see, are like vnto puncts. Therefore, if the earth were placed in the starry Firmament, and should shine as the Stars doo, it would not be seen of vs. Besides, the continuall course of those Planets, without calculation, cannot bee made manifest vnto vs. The Sunne first stayeth in euery Signe 30 daies and 10 hours : he maketh his course through the whole yeer, from his owne proper source ; but the day he maketh not perfect, without the motion of the first Mouer. *Venus* compleateth her course in

348 daies. *Mercury*, hauing some co-fellowship with the Sunne, is different from him but 30 degrees: he finisheth his course in 338 daies. The Moon goeth through the Zodiack euery Moneth. *Saturn* staieth in euery Signe 30 Moneths: whereby it followeth, that hee perfecteth his course in thirty yeers. *Iupiter* abideth in each Signe for a whole yeer: and so he compleateth his iourney in twelue yeer. *Mars* continues in euery Signe forty daies. These are the numerall conjectures of *Archimedes* and *Ptolomey*.

Niceph. lib. 1. thesa. orth. fide. l. 2. c. 9

Again, if we would knowe the Apocastaticall Reuolutions, that is, in how many yeers they signifie the worlds continuance, vsed by those Grecians, it is not possible that it should be done without much skil of numbring: no more can we conjecture the greatnes of the Sunne or Moon, without the skill of cyphering. Some write, that the Sunne is ten times greater than the earth: if we beleue *Ptolomey*, it is eightscore times bigger. So that to knowe the eleuation of the heauens, the site of the Planets, the course of the Sunne and Moon, their substance, their mouings, fallings and declinings, those which wee call Axes, Poles, Hemi-spheres, Circles, Septentrionals, Solstices, Equinoctials, Brumales, Australes, Signifers, Meridians, Finitors, Colures, the twelue Signes, with their thirty and fise Gestamines; what is the nature of those Epicycles, their breadth and length, what is syncentricall, what excentricall, what schematisme the Sunne and Moon haue, what is the fashion of the earth, what inclination of the world, what variety of shadowes, what difference of houres, moneths and daies, how many Clymates and Zones, which are called *Antocci* and *Periocci*, vnder what Region *Antipodes* are (beeing all properties belonging to sphearicall Astrologie), is to haue recourse to the quantity, proportion, and disproportion of Numbers. So that nothing appertains to those higher Orbs, nothing to those inferiour Planets, nothing vpon the surface of the earth, nothing within her hidden bowels and treasures, treated of by our Alchymists, but proceedeth from the Art of numbring.

I will dwell no longer vpon these Speculatiues; but with a touch or two, as touching other knowledges, will make an

Neither can we finde out the diuision & distinction of of each chapter or sentence in the Bible, without numbring.

Some hold, that the Arithmetically partition of those Chapters, is not very ancient.

For 500 yeeres ago, or thereabout, among the Hebrews and Greeks, there was no place of diuine Scripture numerously cited, besides the Psalms; which had their numbers, euen from the Apostles time, as may be gathered out of the Acts of the Apostles:

Xij. Sene. Biblio
sancto. lib. 3.

end. Without the experience of numbring, we cannot learn those Hebrew Sabbath-daies mentioned in sacred Scripture, those Paynime Festiuall-daies, the vse of holy daies, those Egyptian daies esteemed among those ancient Magicians, as planetarian or heauenly dispositures, such as among the Romans were called, *Ante diem quartum Nonas Sextilis*, numbred for blank daies; as the 17 day of Iune among the Hebrewes, the ninth of Iuly, and the day wherein *Moses* brake the Tables, *Manasses* erected idols into *Sancta Sanctorum*, the wals of Hierusalem were broken, that time wherein both destructions of the Temple were permitted, the vse of the Iulian yeer, the Spanish *Era*, the *Gregorian* Calendar, with many other singular obseruations, meerly belonging to this Art.

From hence if wee go to the Art called *Magia* (which, as *Picus* writeth, certifieth vs more of Christ's Diuinity, than any other Art), we cannot proceed heerin without the curious inquisition of Numbers: for, what is all this Art, but the Art of numbring, seeing it consisteth of naturall, formall, and rationally computation, both in naturall and diuine things? And these Numbers they stick not to call The Numbers of Numbers: wherein *Ioachim* the Abbat was found most skilful. Neither can their Characters, vpon whom they stand so much, hauing a certain community with those celestially Radiations (to vse their owne tearm), consist without numbring. Of which *Picus* writeth, *Plus posse characteres & figuras in opere Magico, quàm possit quacunq; materialis qualitas*. Last of all, how shall a man knowe, that *Antiquum accedat ab æuo; æuum* is next to eternity; eternity is next to God, who reigneth and ruleth beyond all eternity, being called, The Antient of daies, by *Daniel*; hauing all times and seasons vnder his power? How can a man bee acquainted with the degrees of those 12 Signes mentioned before, in what points and minutes they consist, what *intervallum* there is betwixt the shadow and the Sunne, how many houres and daies there bee in the whole yeer, for how many yeeres continuance the world shall last; except he knowe what it is to number? Out of all which premises we may gather, that the vse of numbring is so large, so copious, so vniuersall, that by the help of it alone, without the supply

supply of other Arts, a man may finde out the nature of propagation from *Zaratas*, *Pythagoras* school-master; what is addition, subtraction, multiplication, vsed among our Arithmeticians; what is a Monade, a Diade, a Cube, a Square, a Triangle, a Circle, a Figure, frequent among Geometricians; what is *διαμετρε*, *διατασων*, *διαμεσασον*, among Musicians; what *Pythagoras* meant by One and Two, taking number for the minde of man, and how hee attributeth to Numbers, all kinde of vertues; how that *Themistius*, *Boetius*, and *Auerroys* extoll them so, that they affirm, No man is able rightly to play the Philosopher without them; how that to finde out the Secrets of Numbers lineally, superficially, and corporally, is, To knowe the formall compositure of the soule, the sympathy of the whole world, and how a way may be made to all kinde of natural and supernatural Prophecy; how a man may diue into the nature of Oracles, haue familiarity with Angels; and lastly, how a man may safely and compendiously attain to the knowledge, study, and practice of any science whatsoever. So that, to conclude this Chapter, *In things corporeall there is nothing more diuine than the minde of man; in things separate, nothing more excellent than Numbers.*

Besides all these, and many others, a man cannot know the proportion and symmetry of *Salomon's* temple, described by so many old and new Writers; no, not the increment and decrement of the *Riuer Nilus*, without the Art of Numbering: wherof read more in *Po. Virg. l. 1. c. 18*

CHAP. II.

The definition of Numbers, Diuision, Antiquity; what is that which is not comprehended vnder them.

Number, called in Greek *αριθμος* (according to *Themistius* definition), is not onely that thing which is composed of *Vnities*, but the thing it self which is numbred: so that many times the things numbred are taken for the Numbers themselues. It is diuided into two kindes, formall and specificall. Some will haue it deriued from distribution. Among Mathematicks and Poets it is not taken for the same thing. Arithmetick is diuided into *Par* and *Impar*. By one is signified the masculine; by the other, the feminine gender. The one is imperfect, di-

Para. in 4. lib. physicor.

*Rhombus est
quatuor linearū
aqualium, non
orthogonalium,
sed tangentium
concurfus.*

*Cylindrus Geo-
metricū corpus
est, quod pro eius
summitate ha-
bet duos circulos
parallellos.*

*Conus geometri-
ca figura est in
ipsa basi habens
latitudinem, in
superficie acu-
men, cum circu-
lari contento.*

*Enharmonium
quod Enarmo-
nica.*

*Diatonicum est
quod diatonica
diuisione utitur.
Chromaticum
quod chromatica.
See of these in
Briennius, an
antient writer,
cited by Posse.
selec. Biblio. To.
2. cap. 1.*

*Augustine calls
the first, iudici-
al; the second,
progressory;
the third, oc-
cursory; the
fourth, recor-
dable; the last,
sounding.*

*Lib. de music. 6.
c. 9. 10. 11.*

uiduous, and infecundious; the other, perfect, fruitfull, and indiuiduous. Geometricall Number consists of puncts, which is a note impartile: it treateth of lines, straight, curued, circumferent, flexible, jacent, perpendicular, altern, distermine, straight angles, square, narrow, summities, circles, semicircles, and those limits called swaddled; as also Figures, Trilateres, Quadrilateres, Multilateres. From whence come Equilateres, Equicrures, Gradates, Rectangles, Acutiangles, Obtusiangles, and such as are longer; as *Rhombi*, *Rhombides*, and *Mensulae*. In such as are solid, it comprehendeth *Pyramides*, *Prismata*, *Conos*, *Cylinders*, *Cubes*, *Sphears*, such as are called *Octendras*, *Dodecaedras*, *Icosaedras*, (consisting all of diuerse quantities) as hath learnedly been handled by *Politian*.

Intellectuall Musick is compounded of three; *Diapazon*, *Diapente*, *Diateffaron*, resembling the three parts of the minde, that is, vnderstanding, sense, and habite. The first comprehendeth seuen things; the minde, imagination, memory, cogitation, opinion, reason, science. The second aimeth at foure; sight, hearing, smelling, touching. The third consisteth of three; increase, height, decrement. That which is called *Enharmonious*, is correspondent to naturall and morall Philosophy; *Diatonicall*, to Theology and Ciuill Law; *Chromaticall*, to the Mathematick and Economick. That which is productiue, resembleth the changes of mens liues, and the conuersions of manners: Of all symphonickall harmony, justice hath euer bin taken for the principall: so that there is a three-fold number or concord; *Arithmetickall*, *Geometricall*, *Harmonicall*. *Proclus*, an antient Philosopher, constituteth fve kindes of Numbers; in the voice, in proportion, in the soule, in reason, and in diuine things: so that by putting Theologicall Number to the other three mentioned before, is to make a perfect harmony. Vnder which I include all those Numbers cited in Scripture, touching God, or the three Persons in Trinity; all those which are mentioned by those antient Doctors of the Church, School-men and others, who haue treated of holy mysteries: whereof this Book shall affoord great plenty. As touching the antiquity of Numbers, some make a question, whether they bee more antient than that which wee call

Superficies, and the line. *Macrobius* resolueth it in this manner: It must needs be, saith hee, that Number is more antient than the other; for that from the line we come to the other, as to the first, from whence all those Geometrical lines or rules are borrowed. The first finder-out of Numbers among the Heathens, is *Pythagoras* the Samian: some others attribute it to another *Pythagoras*, who was an excellent Grauer or Caruer. *Linus* will haue them to be the inuention of *Minerva*: others ascribe it to *Mercurie*. Howsoeuer, we need not contend much about their antiquity, seeing there is no Monument, old or new, which can make them so antient as the Book of *Genesis*, or That of *Numbers*; where both in the creation of the world, and in the numbring of God's people, commanded by God, by *Moses* and *Aaron*, a remarkable President is giuen vs, to knowe how greatly the vse of them was respected in those daies. So that as God began and finished the Frame of the world with Numbers: so he will destroy the same, by numbring of his people vnto judgement.

Lib. 1. in Somn.
Scip. c. 5.

Polidor. Virg:
l. 1. c. 19.

Considering, then, all things are made capable of Numbers; the heauens, earth, sea, the soule and body of man, yea, the Angels themselues (if wee beleue those Cabalists); what is that which is not comprehended vnder Numbers? It is God himself, who is that Vnity infinite, eternall, simple, absolute: in whom as there is no change; so nothing can bee added or taken away from him. Who again as he is One from euerlasting: so is he vnchangeable in his purpose, vnmouable in his actions, past finding-out in his waies, making his Throne that he sitteth vpon, like himself, that the proportion of the one and other might bee equall; according to the opinion of that learned School-man. To say then, that God is not to bee comprehended vnder any Number (beeing an Essence numberlesse), cannot be offensive, seeing that *Maximus*, an antient Father, teacheth vs, *His God-head is indiuisible, because he is without quantity: hee is without quantity, because hee is not endued with any quality: he is void of quality, because hee is simple: he is simple, because he is interminate; interminate, because hee is infinite; infinite, because he is immouable; immouable, because he wanteth beginning; and he could not haue a beginning, because hee*

Lib. 2. c. 17

was from everlasting. Now it resteth, that (according to order) wee should speak of their worth and dignity, number, force, vertue, efficacy, energie, and how large their extendure is, as I finde them heer and there related by the testimony of famous Writers. Which, for auoiding of confusednes & fastidiousnes, I haue, according to their seuerall properties, collected them all in a Summe, not omitting one Number from the least to the greatest; from the Vnary, to the Number of fifty, and vpwards. Neither haue wee barely set down their Numbers, properties and effects, but haue vnlocked many of their mysteries, now and then by diuiding them, now and then by adding light vnto them, and now and then by bringing in authority and reason for the farther explication, explanation, and illustration of them. All which being performed according to the module of our skill, learning, and judgement, we thought it good in the later end of this discourse, to proceed to other speculations, borrowing their light from hence, or which properly are annexed heerunto by necessary consequence.

CHAP. III.

ONE.

IF *Pythagoras* were not the Inuenter of Numbers, as some make him; yet hee was a great Amplifier and Illuminer of them, beyond the common practice of all other Philosophers whatsoeuer: so that if hee were to bee blamed in any thing, it was because hee did attribute too much vertue to them. This is hee, who, according to the testimony of *Theodoret*, *Ambrose*, and others, took his pedigree from the Hebrewes, learned much from *Moses*, and abstained not from the Iewish Circumcision. Which a man can hardly beleeeue, if he should bee the Author of that transformation of soules into the bodies of other men, as it hath been vntruely and impiously laid vnto his charge: For, if a Dog (to make a comparison) that hath long

fed

fed vpon the body of a dead Horse, may be said to be changed into a Horse, from his long habite of feeding; then may *Pythagoras* justly be condemned for his fond and fancie-full opinion. For, he taught this transanimation touching the body, and not the soule; or at least, touching the affection of the soule, not concerning the going of it out of one body into another. Now, *What is this, saith Capuio, than an equall care, a like motion or sympathy, a semblable study of some one man dead, long after to be found the self same in another man living?* For, were it that *Pythagoras* Books were remaining among vs, as they are all lost, we should soon finde this imputation, laid vpon him, to be exploded for a meer fable. And yet his Saying was not manifest, but a meer riddle; whereby hee went about to shew to that rude world, that the first Matter was not onely capable of all kinde of formes, but that it was auarous and communicable, and that it was not contented with any form. Hee then that was conuersant in *Moses* school, that had learned what the first Vnity was, and had attributed so much to Numbers, how could he bee sorted with such a strange and senselesse opinion? For, to think that the soules of men can passe out of one body into another, according as *Pythagoras* did into *Euphorbus*, *αφολλοσοφον est habendum*, to speak with that excellent Theologist: nay, more than that, it is to prejudice the Majesty of the Creator, and to conspire against the verity of all kinde of sanctified Theology. Yet admit that *Pythagoras* had imagined such a Chymene, and was the prime Author of that fancy, I do not see, but his opinion might be as wel defended, as the *Δυναμς* of those *Paracelsians*, treated of by *Enercetanius* & others. But (to come to our matter) *Pythagoras* Symbole was this; *The beginning of all beginnings was Infinitum, Unum, & Duo*. Vnder which three, he signified God, *Idea*, and that which the Philosopher calls The first Matter. All which three meeting together, and producing that which we call *Tetractys* (which, according to *Pythagoras* account, is the Fountain and Spring of all production, the beginning of all emanation, and the permanent of all immutable substance), it is impossible, but that much diuinity should bee inclosed vnder this Symbole. Now, although this Number, One, bee not numerable, by

Ex Orthodoxi
cuiusdam notie
in M. Choniast.

Tetractys grandis.
affec. c. 10.

reason of his indiuisiblenesse, yet it produceth and createth innumerable forms of things of it self, and within it self. Hee therefore that knowes not what is infinite, what is One, what is two, according to *Pythagoras* diuine rule of numbring, knowes little or nothing touching the Trinity: for, One signifies the Essence; two, the different respect of Persons; *infinitum*, the propriety of beginnings, that is, the Eternity it self. Whether then wee respect this Number barely, as the beginning of all Numbers, or figuratiuely, the vnion betwixt the Father and the Son, God and Man, Christ and his Church, the soule and body of man, the wife and the husband, it must needs be a sacred Number. So then, as One cannot bee diuided, because it is a single Number (some account it for no Number, but the beginning of Numbers): no more can the humanity bee diuided from the God-head, the Church from her Spouse, the soule from the body, the wife from her husband. For, this is a Maxime both in Philosophy and Diuinity; *Sola Unitas omnino simplex, à se perfecta, non egreditur se: sed indiuidua simplicitate & solitaria sibi coheret.* Wherefore, setting all other vertues aside that this Number hath, it is easily to bee gathered, that there is none that sheweth vnto vs more cleerly the Deity, the co-vnion of Christ with his Man-hood, the nature and essence of that indiuisible Vnity, than this doth. Which hypostaticall vnion (to speak with *Damascen*) exceedeth all other vnions whatsoeuer.

*Lib. de orb. fid. 3
cap. 8.*

*Deus est vnus,
qui, sefle Macro-
bio, vices
temporum nes-
ciens, in vno
semper quod
adeft consistit a-
no, & verum
omnium princi-
pium nominatur*

Let vs see now how far this Number extendeth. There is one God, one Sauour, one Faith, one Baptism, one world, one Phoenix in the world, one Sunne, one Moon, one Ark of Noe, one Church, one Deluge, one Zodiack, one King in his Kingdome, one Shepherd of his Flock, one Leader among the Cranes, one Soueraign among Bees, one chief Ruler in the City, one soule in the body, one head. Hee that taketh away Vnity, spoileth the God-head, razeth the humanity of Christ, robbeth the Church of her paramour, taketh away the harmony of the soule and body, deprieth man of his Comforter, confoundeth the foure Elements, renteth asunder the Frame of the whole world, disioineth his sympathy, and (that I may conclude all in a word) marreth all order, concent and concord.

cord whatsoever. Therefore *Boetius*, who hath written diuinely of Numbers, hath left vs this for an Oracle: *Euery thing remaineth so long as it is one; but, diuided into two, it remaineth one no longer.* And it was not without some secret mystery, that *Zenophanes*, *Parmenides*, and *Melissus* said, *All was one, and without one was nothing.* He then that knoweth not one, knoweth nothing. Wee will conclude with the Poet,

*Lib. de conso.
Philoso.*

*Vna fides, pondus, mensura, moneta sit vnus,
Et status illa sustotius orbis erit.*

CHAP. IIII.

TWO.

After *Monas*, this is the first Number, called *Par* in composition, hauing some resemblance to the first matter which is incomposite. It is the weakest Number of all, because of it selfe, without the helpe of others, it worketh nothing. The reason is, euery thing exsistent is coupled with the ternarie Number, and is made perfect with the quaterne. As for example: bodies are measured by their longitude, latitude, and profunditie; spirits, by the memorie, vnderstanding, will. So they are perfected by the fourth Number. As memorie, alluding to vnderstanding and will, is capable of the duall Number; vnderstanding and the will, of the ternarie: the will vnto both maketh the quaterne Number consummate. So that the duall Number, as a nounce adiectiue, standeth naked without help of others. Therefore it is ioyned with the fift Number, to vnderprop it selfe the better: from which coniunction the septinarie is framed. *Macrobius* referreth the one to the starres, called *Erratica*, the other to the *Zones*: the one, by reason of his scission; the other, from vertue of his Number. Hee sticketh not to call this the first Number, taking *Monade* for a point, for no Number at all. For, saith hee, as a point is no bodie, but from it selfe maketh bodies: so is *Monas* no Number, but the beginning of Numbers. The first Number therefore, according

ding to *Macrobius* Arithmetick, consisteth of two, which is like a line of a punct, produced vnder the double terme of a punct. Beeing therefore of small force and efficacie, his extendure cannot be so large as others be.

Epistol. 3. ad
volusia.

First, wee will beginne with the two Tables of *Moses*, of whom *Austen* writeth in this manner: *What disputations, what letters drawne from Philosophers, what Lawes of Cities are to be compared to those two precepts of charitie, wherein Christ said, that all the Lawe and Prophets did consist? Heer are morall, logical, and politicall counsels to be learned.* *Pythagoras* rule, taught his scholars, consisteth of two; to learne how to speak, and to knowe how to hold ones peace. The soule is composed of a twofold essence: The one, according to *Pythagoras*, called indiuiduous, which *Plato* calleth intelligible; the other diuiduous, which he calleth sensitiue. There bee two parts in man; animall and rationally; the one sited in the heart, the other in the head, according to *Plato's* diuision. There bee two senses in mans body, interne and externe. The one appertaineth to the soule, and hath reason for his guide: the other goeth through all the parts of the body, ruling the things without the body, whereof the sight and hearing is principall.

There be two principall affections (called $\omega\alpha\theta\circ$) pleasure and griefe; contrary to the doting of the Stoickes, who will haue them proceede from opinion, not from nature. There be two vnderstandings in vs; the one agent, the other patient. By that part which is counted immortall, is signified the agent; by the other, the passible intellect. There are two principall notices of things giuen vs from God, whence all philosophy (as from a fountain) hath his beginning. The one called *Ana* in the Hebrew Tongue; whereby, from the instinct of nature, wee discern good from euill; which the Doctors of the Church call $\sigma\upsilon\nu\delta\iota\sigma\tau\epsilon\sigma\iota\nu$. The other, whereby wee know truth from falsitie, called *Conscientia*. The Art of Physick is diuided into two parts; Theorique and practick. Astrologie consisteth of two; naturall, and coniecturall. Arithmetick is composed of two Numbers, *Par* and *Impar*, spoken of before. Musick is either naturall or artificiall. Artificiall is composed of two Arithmetick and metrick. There is a twofold life, actiue
and

and contemplative. By the one is figured *Lea*; by the other, *Rachel*. There be two astrologically motions touching those wandering Starres; the one from the West to the East, the other from the East to the West of the first Globe, which is the first and swiftest of all, according to *Trapezontius*. Historie containeth two kindes of narrations; Those that be fabulous, others that are serious. Others diuide it into that which is manifest, that which is hidden. Fabularie consisteth of two sorts; either to shew a man pleasure, as encommicall arguments; or by way of exhortation to deterre men from vice to vertue. The one feigneth an argument, as in *Esopes* Fables; or expresth truth vnder obscenous speeches, or by certaine poeticall figments, or perchance couereth it vnder some vaile or moralization, as antient philosophers did. That which is serious, either it is geographically, temporall, chronically, naturall, annuall, politicall, and so forth. There be two Sabbaths, contrary to the opinion of some *Rabbins*; who expounding these words in *Ezechiel*, *Sabbata meadedi eis*, vnder the plurall Number, will haue euery kinde of rest mentioned in the law, taken for a Sabbath. The one is a Sabbath of rest; the other, a Sabbath of Sabbaths; when euery soule, dislodged from his Tabernacle of sinne, shall possesse his true and proper countrie giuen him as an inheritance, which is the last and most glorious Iubilie. By the first may bee signified the graue, or the time that the soule of man is separated from the body. There are two principal Cōmandements giuen vs from God, wherein the whole Decalogue consisteth, mentioned in our other Chapter; To loue God, and our neighbour as our selfe. There are two Sacraments, Baptisme, and the Supper of our Lord. Popish Arithmetick hath found out others, contrary to Christs institution. There are two Secrets among those Cabalists: One that is a simple Secret; the other, a Secret, *Cui non est simila*, called the Secret of Secrets. The one is compounded of Art, knowledge, wisdom, affection, power, habit of the minde, and so forth; The other from extasie, voyce, inspiration, vision, and whatsoeuer is giuen vs from aboue. All the elements in the eight bodies of heauen (according to *Iamblicus*) after an heauenly manner, are found two times retrograde from their

*Libel. contra
astrologor.
iudicia.*

Cap. 20. v. 12.

procession, according to the opinion of *Picus*, they are twice enumerated. Theologie is contemplative and practice. Saint *Bartholomew*, alleadged by a Thalmudist, diuides it into little & great. As the Hebrewes hold, there be two worlds: so *Phylo* will haue two Temples belonging to God. One is this world, wherein his holy Word is our chiefest Bishop, the first begotten. The other is our rationall soule, whose Priest is the true man of God. *What can bee more plaine, diuine, miraculous, faith one, then for the highest Bishop of the Temple which is the world, to become the diuine Word, the first begotten; The world to be the Temple of God; The first-begotten, which is his Word begotten from all eternitie, to be the hie-Priest of this Temple, which is our soule?* There is a twofold halite of the earth; one moist, resembling the water; the other drie, compared to the fire. That which wee call *Fatus ignis*, is diuided into two, precedent or subsequent. The one is called *Cassor*; the other, *Pollux*. Man resemblenth God in two respects: In that hee is made according to Gods owne Image, in that hee hath a rationall soule. So that it is truly said by one, *Non reperitur aliquid in homine, in quo non fulgeat aliquid diuinitatis: nec quicquam est in Deo, quod ipsum etiam non representetur in homine.* There are two natures in Christ, contrary to the heresie of those Monothelites. There be two letters mentioned in the Apocalypse, wherein Christ hath shewed vnto vs all his diuinitie, α and ω . And he hath done it for these reasons following. For, as α is the beginning of Greeke elements, ω the end and terme: so is he the beginning, because no man went afore him; and the end without end, because no end shall follow him. He is the beginning also of all things, from whom all things proceed, and for whom all things were made: he is the end vnto which all things tend, and in whom all things shall haue their abiding. There are two *Adams*; the one earthly, the other celestiall, according to that saying in *Genesis*, *Ecce Adam sicut unus ex nobis*. Hee sayd not, one like vnto you (speaking vnto the Angels, according to some *Rabbines* exposition), but like vnto vs, making the second Person in Trinity. For in the Angels there is a Number or alteritie, which you will. In vs (which is meant by Christ, the second *Adam*) there is infinite vnity, eternall, simple,

simple, absolute. And yet grant there were vnity in the Angels (which some call imperfect), yet it cannot bee compared to that vnity which is in God. Therefore God neuer spake of the Angels there, when he spake of the Vnity, because it is repugnant, that the self same thing should bee one in nature with God and his Angels; there is so great disproportion betwixt the Creator and the creature.

*Dici non potest
quanto intersti-
tio creator a
creatura sit dis-
situs. N. Cho.*

Primasius, an antient Father, maketh a twofold distinction of penitence: The one, before Baptisme, which may bee termed a deprivation of Baptisme; the other, after Baptisme, by which our sins are washt away. There is a twofold Church; the militant, and triumphant: in the one, the faithfull dwell together with the wicked; in the other, the faithfull alone. Man, when he dieth, hath a twofold receptacle: his body passeth into the earth, from whence it came; his soule, to heaven, from whence originally it descended. There is a twofold Book of life, of vocation, and election: wee may haue our names blotted out of the first, but not out of the last. Euery dissolution of an argument consisteth in two; by distinguishing, by improouing. By distinguishing, when fallacies of words are detected through some ambiguity and construction; the one, by co-operation or conjunction; the other, by equiuocation, many times through confusion of Synonimies, diuersity of distinctions; or lastly, when the Principles bee quite differing from their *Principiata*, as we call them. Again, by improouing, two waies: Either from the Principles themselves, by shewing the absurdity of false Principles; or from reason, taken from authority, or by conuincing the lesser authority with the greater, which is frequent among Logicians. Euery Figure is either angular or circular. Those two appellations vsed by those Pythagoreans, *Vnum* and *Bonum*, may fitly bee called the two Names of God. Hee is called One, because he is the beginning of all things, as also the vnity of each Number; Good, because hee is the end, rest, and absolute felicity of all things. The water produceth two kinde of liuing things; birds and fishes. Euery point in the Line is twofold; straight or circular, according to *Ptolemy*. There be two manifest operations in the Whole, as touching celesstiall bodies;

*Lib. de gratia ac
libero arbitrio.*

Motion and Illumination. There be two motions; one that is a mans owne proper; the other, borrowed. There are two Starres beneficiall vnto vs; *Iupiter* and *Venus*. The Art military consisteth of two things; Men and munition. Logick consisteth of two; Inuention and judgement. Two things are required in a souldier; Strength and discipline. Angels haue a twofold vision; Matutine and Vespertine. Christ's incarnation was necessary for two respects: For the vnion betwixt the creature and the Creator, for that it was needfull, that God should become man for the full satisfaction of mans offense; which by man alone could not be satisfied. As there be two Starres or Planets beneficiall to vs: so there are two maleficious; *Saturn* and *Mercury*. There be two kindes of exhalations; aride and humectall: according to *Plato's* diuision of humours, crasse and viscosius. Wherein our Alchymists doo somewhat agree; though some think the contrary: for, their Sulphur serueth instead of that which is aride and dry: their quick-siluer standeth for humid and viscosius; euen as by red wine they signifie bloud. Gold is of a twofold nature; spirituall, being astrall, formall, volatile; corporall, being materiall or fixe. To the making of that which we call, *Aurum potable*, two things are required: The first is, that the gold be volatile, not able to be reduced to his first substance; the second, that the spirit of wine be added to this, that both may be made volatile.

He that will be skilfull in this Art, let him reade *Paracelsus* Book, called *Theſaurus Alchymistarum*, page 398. Of this drink he writeth thus in another place: *Tanta vis inest auro potabili, ut non satis possit predicari. Maior enim vis confortandi non reperitur. Ita ut per hoc remedium omnes morbi curentur, in primis qui sunt in summo gradu: cuiusmodi est contractura.* Besides, *Libanius* in his Alchymistry hath written well touching this Subject. There is a twofold Paradise appointed for the twofold condition of man, spirituall and temporall, maintained by those Rabbines: The one, where that illuminant vision is, that is viuificous, which the School-men call the intuitive knowledge of God, which hapneth to the soule separated from the body; the other, wherein contemplation, being not made,

Ficinus calleth the one, Paradise celestiall; the other, supercelestiall. *Epist. lib. 6.*

made, is called illuminant, which is made by connaturall Species; and this is not beatificous. The one commonly is called celestially; the other, terrestrially. There are also two tortures appointed for the punishment of the soule, from their opinion; the one placed in the highermost; the other, in the lowermost world. Hell is taken two manner of wayes; for the punishment, and so the diuells carry hell continually about them; for the place of punishment, where the soules of the wicked are tormented. According to *Phylo*, there be two words, two reasons, two mindes; one aboue vs, as the *exemplar* of our reason; the other, our owne reason it selfe. Naturall science is occupied about two: either it handleth those things which commonly are in the things themselues; or those things which seeme to bee, but are not. Some will haue the heauens composed of two elements, that is, from light and the water; others, from light and water permixed together. The art called canonick, consisting of harmonie, vseth two kinds of instruments; Monachorde & Tetrachorde, consisting of twenty strings, called *Nervi*, treated of by *Ptolomie*. But this is found in Organes onely percussorie, tensile, inflatile. That part of Astrologie called Meteoroscope, handleth two things; difference of sublimities; distance of Starres. There are two kindes of veynes, which are as conduits by which our meat is conueyed into the body. The one sort make way to the heart: the other are deriued from thence. They which goe to the heart, are as ministers, that they may conuey from the liuer to the heart, imperfect bloud; which the heart receiue, and turneth into that which is absolute and perfect. The other which come from the heart, prouide, that the iuice concocted by them, may bee distributed through all the parts of the body.

CHAP. V.

THREE.

THe Number of three is the first composite Number, called a multitude, of some; by our Arithmeticians, the ternarie: his vertue and power is diffusive among all creatures. And it is a plentiful Number, because it is the fountaine and well-spring of all things productive, the beginning of all procession, the continuance of all immutable substance, as in our third Chapter before was touched. By his multiplication with the vnity and dualtie, he bringeth forth *Tetractys*, one of *Pythagoras* Principles, beeing no other then the *Idea* of all things created; conteyning one, two, and that which is infinite. Whereto adde foure; and they will make, by a collective kinde of procession, iust seauen: from seauen, by doubling of the ternarie Number, they will make tenne: And because there is nothing without the compasse of tenne, *Pythagoras* most wisely hath said, that Number is the beginning of all things whatsoever. This is a Theologicall Number, because vnder this the Persons of the Trinitie are liuely represented. For, as *Gregorie Nazianzen* teacheth vs, *The vnitie beareth principality from it selfe: the dualtie ariseth greater from the vbertie of matter and forme, whereby bodies are existent. The Trinitie is definite from his owne perfection. By one, is signified the co-vnion of the God-head; by the other, the two natures in Christ; by the last, the triplicity of Persons.* The first ternarie Number, according to *Gregorie*, exceedeth the binarie, lest the Diuinity should be included in too narrow a roome, or should diffuse it selfe, *Vsque ad infinitum*. Now, there is another reason why the Diuinitie should extend it selfe vnto the third Number; because, among all other Numbers, the ternarie expreisseth the type of a balance most chiefly. But euery man knoweth, that a balance is the very symbole of equality. So that it cometh

*Excitatio.
Nice. Cho. the-
saur. ortho. fidei.
lib. 2. cap. 30.*

commeth to passe, that the triple Number, beyond all others, occupieth the middle place betwixt both extremes, that it is both euen and vchangeable: so that a man cannot perceiue any composition to arise out of this Number. But some will ask, Could not God represent himselfe vnto vs without Numbers, being without compasse of all Number, infinite incircumscribable, incomprehensible? I answer, Though God be one, yea, the vnitie it selfe, yet he hath diuerse names; not which shew vnto vs his diuerse essences, or deities, but his proprieties onely, issuing from him. Therefore it is holden a Maxime in Diuinity: *Nil obstat quo minus nomina numeralia in diuinis admittantur, etiamsi (ut aiunt) Lypersona dicat substantiam proprietate personali, quæ varia appellatione nominatur, notione non personali.* But heerein we must take heede, that wee doe not Pythagorize too much, by tying the incircumscribable Diuinity to Numbers and Cyphers, more than his owne word will warrant vs. For, his vnitie is beyond all vnitie: his Deigenous fecunditie (to speake with *Dionisius Arcopagite*) is not to be measured with any name or title. So that there is no Vnitie or Trinity, no Number or fecunditie, nor any thing else lyable to our capacity, which can vnfold this mystery of mysteriës. And the reason is, as the said *Dionisius* writeth, *Because it lieth hid in that his and mysticall Diuinity, which in his owne substance surmounteth the substance of all others by many furlongs.* So that it is true which is left vs by that ancient writer: *Vnum non cognoscit Deum, nisi Deus.* And againe: *Nos non apprehendimus de ipso, et de proprietatibus eius, nisi vniuersalia; et hac paucissima.* As this Number, by his fecundious multiplication, goeth beyond any other: so doth his extendure stretch farre and wide. There are three Persons in the Trinitie. Christ saith, He is the way, truth, and life. There are three that beare testimony in heauen; The Father, the Word, and the Spirit. This triplicitie is expresse in *Deuteronomie*, in these words: *Magnus, potens, terribilis:* some expositors haue *Reuerendus*. By which is shewed, how great he was before the creation, in the creation, after the creation. There are three kindes of *Principiata*, or *Entia*, which you will. Some are workes or magnitudes, according to *Aristotles* meaning. Others dwell, and obserue bodies and magnitudes. Tho

Paul. Sea. Encycloped.

Lib. de diu. nomi. cap. 2.

Lib. de celo.

last are dominions and beginnings of habitants and keepers; which, for their noble actions, are stiled Olympian dwellings. For, as hee saith, *Nobilioribus nobiliora et altiora attribuantur*. *Orpheus* maketh three beginnings; *Iupiter*, *Iuno*, and the Law. By *Iupiter*, hee vnderstandeth the beginning of all things, because he is the chiefest God; By *Iuno*, *Iupiter's* bedfellowe, the mother of all things: For in one of his hymnes he writeth, *Abque tenihil diuino vita natura agnoscit*, and so forth; By the Law, natures confirmatiue, or distribution. These Symboles haue some identitie with that of *Plato*, who putteth these three beginnings; *God*, *Idea*, *Matter*: which, *Pythagoras* hath symbolized vnder these three mentioned before; *Infinium*, *unum* *ac duo*. So that *Tetractys* (called of some, *Pythagoras* fourth Number) issuing out of these, is the cause of all perfection. Detestable therefore is the doctrine of *Manicheus*, making two beginnings; contrary to the doctrine of *Moses*, *Pythagoras*, and *Plato*.

Proclus will haue *Plato* mean by God, the most Excellent of all efficient causes; by Matter, the subordinate subiect of all things; by *Idea*, the fairest exemplar. *In. 47. propos. 1. 1. in Euclidem.*

There are three things belonging to God; Honor, to the creator; Loue, to the Redeemer; Feare, to the Iudge. There are three things due to our neighbour; Obedience, to our superior; Concord, to our equall; well-doing, to our inferior.

Paracelsus, Prince among those Chymicks, maketh three beginnings of oyle vitriolous, by the separation of those beginnings, that is, *Mercurie*, or the spirit, from his oyle, sulphur, and salt (which in their tryade, make an vnitie): it is admirable to thinke, what effects, in the curing of all manner of calculous diseases, it produceth. There be three kindes of worlds; Sensible, intelligible, architypall. The one is the receptacle of all quantitie; the other, of vertue; the last, of principality, drawne from the former diuision. These three haue diuerse respects: The one is circumscriptiue; the other, definitiue; the last, repletiue, because there is the first, sempeternall, and sufficient good, whereby things corruptible, are made incorruptible; temporall, eternall; dissoluble, permanent and euerlasting. By one, is signified God; by the second, this that is visible; by the third, the lesser world. There is a threefold necessitie; Absolute, which is from God; physicall, which gouerneth destiny; euentuall or consequentall. But I like the opinion of those Academicks and Peripateticks better, because it is not so doubtfull, and it commeth neerer to our Christian Religion. They make destiny to be the sole efficient cause of working in nature. Euerie creature which

which is in the world, consisteth of three; Simple, as the Elements and heauen; incorporeall, as the spirits; composed, as man. All kinde of Planetarean traiections are of three kindes; swift, sudden, momentane. There bee three great heauens; Chrystalline, Empireous, and the Firmamentall. Fire hath three properties; To consume, to incinerate, and to draw to his owne likenes such things as are neer vnto it. Againe, it is penetratiue, communicatiue, diuifue. Aire hath threefold qualities. It is subtile, mobile, perspicuous. Quick-siluer is of a tripled disposition. Some will haue it cold; others, hot; some others, temperate, that is, hot and cold. The Starres haue three proper names. Some are called retrograde; some, progresiue; others, stationarie. The sect of physicians is threefold; Empirick, found out by *Philinus Coos*, Prince of that sect; methodicall, brought into a *Compendium* by *Themison Laodicenus* the Syrian; ratiounall, made perfect by *Hippocrates*.

There are three things belonging to our selues; Cleannesse of heart, silence of our tongue, chastisement or gouernment of our bodie.

There bee three affections besides nature; The cause, preceding the disease; the disease, by which the action is first corrupted; Symptomies, which follow the disease. Diseases happen commonly in three parts of the body; In the Similare parts, in the instrumentall, in both of them. The first is called a morbus dispositure, where the first qualities or elements deflect something from their naturall symmetric. The second is an euill constitution, which some tearme an officiall disease. The third is a dissolution of vnity and continuity. Euerie purging medicament, according to *Hippocrates* Rule, must conteyne these three qualities: It must worke quickly, safely, pleasingly. There are three theologicall vertues; three *Charites*; three kindes of Councells; generall, prouinciall, Episcopall, according to *Camus* diuision. There bee three regions of the ayre; That which is lowest and neere to the earth, beeing hot and cold; that which is composed of raine, snowe, haile, which is cold and moist; the last participating of those higher bodies, called The highest region, which is hot. There are three exhalations, or impressions of the ayre, mentioned by *Myzaldus*. That part of astrologie wee call Dioptrick, comprehendeth three things; The *intercapedines* of

Sunne, Moone and Starres. The Astrolabe inuented by *Ptolomie* (if wee beleuee *Synefiu*, for some will haue it not so antient) appertaineth to this science. Ciuill gouernment consisteth of three ; *Regnum*, *Optimates*, *Respub* : Her excesse conteyneth three likewise ; *Tyrannie*, *Oligarchie*, *Democracie*. *Plato* diuides it into three, as the soule of man. By reason, he intimateth philosophers ; by anger, souldiers ; by couetousnes, artificers. The art Optick is diuided into three : One searcheth out the cause of visible things, which through a certaine kinde of distance are thought vntrue ; as, when lines alternall doe concurre among themselues, and those quadrate angles are intercepted. The second, called Catoptick, is occupied about inflexions altogether. The third, called Scenographie, discerneth by what meanes abnumerous and deformious things may be feined in Images ; which are scene, for their distance and altitudes sake. Some part of it vseth lines and angles concerning the sight, proiections of beames, shadowes, figurations of light, glasses, planes, globous, columnarie, turbinall, hollow, conuex, and so forth ; treated of by *Visiruvius* and others. Our stile wee write with (especially in an history) ought to bee fuse, continuous, peryodicall. There is a threefold habitacle of the soule ; heauenly, spirituall, earthly, prefigured vnto vs (if wee beleuee those antient *Magi*) by their threefold vestiment, made of linnen, woollen, leather ; which *Adam* made him, after hee was thrust out of Paradise. *Zoroastres* dreamed of a threefold Fast, in these words : *Adhuc tres dies sacrificabis, et non ultra*. By which, some goe about to interprete the comming of our Saviour to the last Iudgement.

Endoxus, an antient Astronomer, attributeth to the Sunne, three sphears ; to the Moone, as many. The first carrieth the South-pole, from the East into the West, by a diurnall motion. The second driueth the South from the West into the East vnder the *Zodiack*, according to his longitude, from one signe into another ; and it is called the motion of longitude. The third carrieth the South from the West into the East, vnder the *Zodiack*, according to his latitude, as the South declineth from the Ecclyptick : and this is called the motion

motion of latitude. *Philo* vseth three words, by which are declared many symboles; Image, Abscission, Eradication. But these, beeing well vnderstood, are no other then a symbole with that Chaldean; proprietic, with *Salomon*; image, with *Moses*; delibation, with *Cicero*: where hee saith, *Animos nostros haustos et delibatos ex diuinitate*. And in his Tusculane questions hee speaketh more clearly: *Humanos animos decerpi ex mente diuinâ*; Making indeed (which is admirable in an heathen Philosopher) the diuine minde (which is God) the Originall of our soule. These heauenly bodies are three in Number; Shining, as the Sunne; not shining, as other Starres and Planets, hauing but a borrowed light; Diaphanous or transparant, as all the celestially Sphears. There be three things which make the intention of heat; The greatnes of light, densitie, and propinquitie. The mouing of the Starres differs three manner of wayes: From their motion swifter or slower, for that some haue more need of waight then others haue; from the site of that region wherein they are moued. The circles of the Sunne haue three different appellations; streight, locall, oblique: the Greekes call them *Zodiackes*; the Latines, Signifers.

Bernard holds, that grace consisteth in three things: Hatred of things past, contempt of things present, desire of things to come. God made the world by willing, vnderstanding, by his immutable counsell: in which there wanteth nothing towards the workmanship thereof, beauty, and perfection. Though there bee three Persons in the Trinity, equall in eternity, maiesty and power; yet the Sonne is rather the Image of his Father, than the holie Ghost, according to the opinion of some Diuines. There are three distinctions of intelligences. The first conteyneth the Cherubin, in the goodnes of the Almighty; the Seraphin, in his veritie and essence; Thrones, in his Wisdome and equity. The second hath Dominations, commanding that which others are to doe; principalities, caring for publique matters, as heads of the people, and such as resist the power of others, who oppose themselues against the Law of God. The inferior sort contayne vertues, governing of the heauens, now and then conspiring together to

E

worke

Humility haeth
these three ex-
cellent prop-
erties.

1
Shee thinketh
no booke so
bad, but hath
some good
lesson in it.

2
Shee despiseth
none of whom
shee may
learn.

3
Shee scorneth
none of whom
shee hath
learned.

4
True genealo-
gie consisteth
in these three
things.

5
In the autho-
rity of a faith-
full and auten-
tique Writer.

6
In the neere
and aptest
pronunciation
of each regiō.

7
In the site and
opportunity
of the place.

three kindes of triumphs; True, when as for a mans merits a crowne or garland is given him by mutuall consent of the citizens; most ample, when hee is aduanced to dignity for his vertue; most shamefull, when he riseth higher through the losse or disgrace of other men. All kinde of Cometographie consisteth in three, treated of by *Misaldus* with much learning and elegancie.

All kinde of Architecture is tried three manner of waies; by the touch-stone, by the hammer, by the fire. Euery modulation is threefold; Assumption, coniunction, vse. The art perspective putteth vs in minde of a tripled nature; intellectuall, animall, corporeall. Memorie consisteth chiefly in three; partition, common places, images. Euery peroration consisteth of three; Enumeration, indignation, miseratiō. That which wee call the leprosie, is threefold; pale, white, red, from *Saint Hieronims* distinction. Duels are endued with a triple sagacitie; Subtiltie of nature, by their vespertine knowledge, vnderstanding naturall things present; Experience of time, vnderstanding naturall things future; Reuelation of superior spirits, knowing things that bee voluntary. Among the damned, three things beare rule: Proteruous phantalic, mad concupiscence, iracundious furie. There be three forces in creatures; animall, naturall, vitall. The soule of man consisteth in three; The minde, reason, idoll, which some call phantasie, or imagination. There are three faculties of the soule, by which we resemble the Image of the Deity; The intellect or minde (called *ratio*), taken for the reasonable facultie; The meanes whereby it discerneth all things, which is compounded of common sense, imagination, and memory; The rationall part, which enquireth the causes and effects of things, which can neither deceiue nor bee deceiued, as long it attendeth her office. That part of Philosophie we call Metaphysicall, consisteth in three things. First, it comprehendeth God; next, those mindes se-ioyned from the body; last, the multiplications, beginnings of all kinde of doctrine, by the steppes of nature, called *Axiomata*.

There are three things which are euery where, and no where, according to *Porphyrie*; God, vnderstanding, the soule. There

There is a threefold ladder of nature, wherein three regions of triplicity, and in euery of them one state of abstraction is considered. The first is the object transparant, and the exterior phantasie. The second is the interior sense, phantasie, and brutish iudgement; The third, humane iudgement, reason, and vnderstanding: of all which, the minde is Lady and Mistresse. There bee three principall meanes or wayes, whereby wisdom, or the knowledge of all things hath bene deriued vnto vs. The first, anon after the creation of the world, by tradition, dispersed through a great many of nations; which, if it had not bene violated, would haue bene found more profitable vnto mankind. The second, by those Philosophers, who searched curiously after the nature and causes of things. The third hath lightned all kinde of nations and countries with his claritie, dispersing the mist of naturall reason and Philosophie, by his sunne-shining beames; which is worthy the name of wisdom, because it commeth from the fountaine of wisdom, conteyned in the old and new Testament. Those diuine personalities are three in Number, and haue diuerse operations: The power of the Father producing all things, giuing to euery man his vnity; The wisdom of the Sonne disposing all things, vniting and copulating them together; The loue of the holy Ghost conuerting all things to GOD, tying the whole worke to his Maker, by the band of charitie.

There are three faculcies of the body. One is Animal, which, from the braine, passeth vnto the nerues, as through certaine pipes, transmitting sense and motion vnto all the parts of the body, and nourishing the vnderstanding. The other is vitall, which, from the heart vnto the arteries, as by certaine channells, giueth life vnto the whole body. The last is naturall; which, from the liuer to the veines, administreth sustenance to all the parts of the body. The preparation of solarie tincture, spoken of much by those Paracelsians, consisteth in three things; In expurging, renouating, restoring the member affected. Their philosophicall *Mercurie* is composed three manner of waies; By sublimation, precipitation, distillation. There were three kinde of musick much esteemed

worke miracles, as Arch-angels, obseruers of diuine worship, or Angels that are keepers of others. Which order beeing six in the whole, some call doctrinall, tutelar, procuratorie, ministeriall, auxiliarie, receptiue, or assistiue. There bee three Hierarchies of Angels appointed vnto the seruice of God, and safety of men. *Zacharius*, a learned Diuine, alloweth different offices, but no diuersitie of Hierarchies in those Angels. The perfect worke of Angels consisteth in three things; To contemplate, to administer, to bee as Ambassadors, Messengers, Prophets. There is a threefold mobility in Angels; Of nature, intelligence, will: Of nature, because euery thing creaced, turneth into nothing, if it bee not guided by the hand of Gods omnipotencie; Of vnderstanding, reaching vnto the knowledge of things, and such as they shall vtter; Of will, because they will not doe this and that at one instant. There is a threefold Hierarchie; Supercelestiall, in the order of nature; celestiall, in the order Angelicall; terrestriall, in men. Angels haue a threefold knowledge of things; in the Word, in themselves, in the vision of the Almighty. Their state is threefold; Of innocency, of grace, of glory. Euery motion is threefold; circular, streight, crooked. The knowledge of Astrologie in a Physician, is necessarie for three respects; To know the *uents*, to prohibite vnapt times of purging, phlebotomizing, and giuing of physick. There are three things needefull to bee knowne in foretelling; The initiall houre, the state of the heauens, or their position vnto a certain houre, the certaine effects of the heauens and Starres.

The earth hath three appellations; animall, vegetall, minerall. It hath three vertues or properties. It is the matter whereby wee were first created; the mother of all things; the truest physick, as touching our restoration and conseruation. Hee that knoweth himselfe, knoweth all things in himselfe; God, vnto whose likenes hee was made; the world, whose image hee beareth; all the creatures, with whom hee symbolizeth. Mans dignity consisteth in three things; In that God made him a reasonable creature, innocent in his life, potent in his dominion. Man hath a threefold eie; Of the flesh, whereby hee seeth the world; of reason, whereby hee seeth

his

There are
three things
neuer asunder:
Heresie, tyrannye
and policie.

There are
three singular
points in a
wise man.

1
He neuer tel-
leth a lie in iest
or in earnest.

2
He neuer spea-
keth ill.

3
He neuer spea-
keth but vpon
good cause.

his minde; of contemplation, whereby hee seeth God. As in the Diuinity there is one essence, and three persons: So in Christ there is one Person, and three essences; his Deitie, his soule, and flesh. Christs natiuitie is threefold; diuine, humane, of his owne accord: the first, from his Father; the second, by his Mother; the last, by his will. There appeared his benignitie and humanity at his natiuity, from a threefold receptacle: From the bosome of his Father, wherein hee lay hid; from the shadow of the Law, wherein he was figured; from the belly of his mother, wherein hee was formed. His vnion is threefold, his deitie with the soule, his deitie with the flesh, his soule with the flesh. His first vnion remained till the third was separated vpon the Crosse. Christ lay in his grave 3 dayes: Some will haue his soule to remaine three dayes in hell. Philosophie is diuided into 3 partes, physicall, logicall, morall. The action of the soule is threefold: By vegetating, to bee vsing; by vnderstanding, to be good; by reasoning, to be excellent good. Her vegetable parts are 3; generatiue, for the conseruation of their *Species*; augmentatiue, for the conseruation of her indiuiduous; nutritiue, for the perfection of her subiect. There is a threefold liberty of free will: One is of nature; the other, of grace; the third, of glory. He that wil be a teller of true dreames, must bee endued with these three qualities: He must haue a pure phantasticall spirit, apt to prophecie: hee must vse frequent meditation, and moderate diet. There be 3 kindes of learners; one, that vnderstandeth things of himselfe; the other, that harkens to things propounded; the last, that neither vnderstandeth himself, nor will listen to others instructing. And this is the worst of all, saith *Hesiodus*. Man vseth to dreame three manner of waies, by impulsion from aboue. First, hee can foretell, that hee hath some cognation with some celestiaall bodie; secondly, that the aire is full of immortall creatures; in which, certaine sparkles of noted truth are apparant; thirdly, that Angels or some supernall powers speake familiarly with him. And it is euen a note of true foretelling, when the soule is neere departed out of the body. There are three conditions of vertue; the remouing of temptation, multiplication of good worker, delight in doing well. There bee

In one that shall worthily occupie the Pulpit, are required these three things: Meet to teach; wherein are required, Grace, Learning, Eloquence. Meet to reprove; wherein are required, Courage, Iudgement. Meet to conuince; wherein are required, Arts, Memorie, Knowledge. We are bound to flie here ticks for three causes: Because they are excommunicated, and cut off from the body of the Church; Because, communicating with them, we are made partakers of their idolatries; Because wee tempt God, to make vs like vnto them.

Humility hath
these three ex-
cellent pro-
perties.

Shee thinketh
no booke for
bad, but hath
some good
lesson in it.

Shee despiseth
none of whom
shee may
learn.

Shee scorneth
none of whom
shee hath
learned.

True genealo-
gie consisteth
in these three
things;

In the autho-
rity of a faith-
full and auten-
tique Writer;

In the neere
and aptest
pronunciation
of each regiō;

In the site and
opportunity
of the place.

three kindes of triumphs; True, when as for a mans merits a crowne or garland is given him by mutuall consent of the citizens; most ample, when hee is aduanced to dignity for his vertue; most shamefull, when he riseth higher through the losse or disgrace of other men. All kinde of Cometographie consisteth in three, treated of by *Misaldus* with much learning and elegantie.

All kinde of Architecture is tried three manner of waies; by the touch-stone, by the hammer, by the fire. Euery modulation is threefold; Assumption, coniunction, yse. The art perspective putteth vs in minde of a tripled nature; intellectuall, animall, corporeall. Memorie consisteth chiefly in three; partition, common places, images. Euery peroration consisteth of three; Enumeration, indignation, miseratiō. That which wee call the leprosie, is threefold; pale, white, red, from *Saint Hieronims* distinction. Duels are endued with a triple sagacitie; Subtiltie of nature, by their vespertine knowledge, vnderstanding naturall things present; Experience of time, vnderstanding naturall things future; Reuelation of superior spirits, knowing things that bee voluntary. Among the damned, three things beare rule: Proteruous phantasia, mad concupiscence, iracundious furie. There be three forces in creatures; animall, naturall, vitall. The soule of man consisteth in three; The minde, reason, idoll, which some call phantasia, or imagination. There are three faculties of the soule, by which we resemble the Image of the Deity; The intellect or minde (called *raz*), taken for the reasonable facultie; The meanes whereby it discerneth all things, which is compounded of common sense, imagination, and memory; The ratiōnall part, which enquireth the causes and effects of things, which can neither deceiue nor bee deceived, as long it attendeth her office. That part of Philosophie we call Metaphysicall, consisteth in three things. First, it comprehendeth God; next, those mindes se-iointed from the body; last, the multiplications, beginnings of all kinde of doctrine, by the steppes of nature, called *Axiomata*.

There are three things which are euery where, and no where, according to *Porphyris*; God, vnderstanding, the soule.

There

There is a threefold ladder of nature, wherein three regions of triplicity, and in euery of them one state of abstraction is considered. The first is the obiekt transparant, and the exterior phantasie. The second is the interior sense, phantasie, and brutish iudgement; The third, humane iudgement, reason, and vnderstanding: of all which, the minde is Lady and Mistresse. There bee three principall meanes or wayes, whereby wisdom, or the knowledge of all things hath bene deriued vnto vs. The first, anon after the creation of the world, by tradition, disperfed through a great many of nations; which, if it had not benee violated, would haue benee found more profitable vnto mankind. The second, by those Philosophers, who searched curiously after the nature and causes of things. The third hath lightned all kinde of nations and countries with his claritie, dispersing the mist of naturall reason and Philosophie, by his sunne-shining beames; which is worthy the name of wisdom, because it commeth from the fountaine of wisdom, conteyned in the old and new Testament. Those diuine personalities are three in Number, and haue diuerse operations: The power of the Father producing all things; giuing to euery man his vnity; The wisdom of the Sonne disposing all things, vniting and copulating them together; The loue of the holy Ghost conuerting all things to GOD, tying the whole worke to his Maker, by the band of charitie.

There are three faculcies of the body. One is Animal, which, from the braine, passeth vnto the nerues, as through certaine pipes, transmitting sense and motion vnto all the parts of the body, and nourishing the vnderstanding. The other is vitall, which, from the heart vnto the arteries, as by certaine channells, giueth life vnto the whole body. The last is naturall; which, from the liuer to the veines, administret sustenance to all the parts of the body. The preparation of solarie tincture, spoken of much by those Paracelsians, consisteth in three things; In expurging, renouating, restoring the member affected. Their philosophicall *Mercurie* is composed three manner of waies; By sublimation, precipitation, distillation. There were three kindes of musick much esteemed

among the Antients: Lydian, Dorian, Phrygian. There are three things impossible to bee done; To take from *Jupiter* his thunderbolt, from *Hercules* his club, from *Homer* his verse. There is good cheere commonly at these three meales; A hunters breakfast; A lawyers dinner; A friers drinking. Cheese hath three good properties: He that eateth enough of it, shall neuer looke old; for, hee shall die whilst hee is young: Hee shall not bee robbed in the night; for hee shall neuer lin barking and coughing all night long: Hee shall not bee bitten with a dog; for, he shall alwaies goe with a staffe in his hand. Among the ciuill Lawyers there is a threefold brotherhood: *Uterinus*, by one Mother; *Germanus*, both by Father and Mother; *Patruelis*, by the Fathers side.

CHAP. VI.

FOVRE.

SOME Numbers beare that soueraignty, that they neither beget, nor are begotten: others beget, and are begotten, being the fourth Number; which *Pythagoras* calls The fountain of nature; *Macrobius*, The jugall or conjunction Number: whose reasons are as follow. For, foure is made of two; doubled, it makes eight: and so, by duplications, it will arise in the end to that which is infinite. It is properly belonging to the terne Number, to haue a middle place betwixt two summities, or extremes, whereby he is yoked; mentioned in the former Chapter. But the quaterne Number possesseth two mediocities, which is no other then a type of the worlds indissoluble creation, consisting of foure elements. For whereas there is in euery element two distinct qualities, God hath so distributed in euery one of two, one of these, that hee hath made a federall knot or coniugation betwixt them. First, the earth is drie and cold; the water is cold and moist: yet these two first elements, although they haue contrary qualities in them, iyned to the other two, they make a conuenient and temperant harmony, according to their severall humors;

set

set downe in these verses mentioned by *Themistius*.

Terrapars terras ; pars undea conspicit undas.

Aethera dein aether ; vis ignea perspicit ignes.

Pax pacem monstrat : litem lis aspera sentit.

Which hath caused *Heraclius* to hold, that *All things are made by a certaine kind of disagreement*. Indeed of themselves they disagree; but co-united to others by a secret commixtion or conglutination in nature, they make no small concordance. And this is according to *Plato's* rule, whom *Macrobius* doubteth not to call, *Arcanum veritatis*; auerring, that those things are firmly vnited together, when as an interjected kinde of mediocritie maketh the cōplement the stronger: but when as the medietie is doubled (as in this Number you may finde) those extimous things are not onely tenaciously, but indissolubely tied and linked together. These are the chiefest of *Macrobius* reasons, to proue the efficacie of this Number. But our *Pythagoreans*, they proue the excellency of it, by a kinde of paritie and imparitie this way: One and three, say they, makes foure: foure and five makes nine: seuen and nine makes sixteene: sixteene and nine makes twenty five; So that all such kinde of Numbers that are so collected, are found to bee quadrangular. The Geometricians call these *Gnomones*; Arithmeticians, vnequall Numbers; for that, ioyned to others in order, they will alwaies retaine the forme of the quadrant Number. This Number seemeth therefore to bee a Number of perfection; because, when a man is worthy of some excellent title, they say, He is *quadratus homo*, that is, a man euery way perfect and compleat. And it hath great affinity with the ternarie: So that out of the foure elements, and their 3 *Interstitia* (to vse *Macrobius* word) there is a finall and absolute commixtion of all kinde of bodies: That, as by the ternary Number, there is a copulation made of euery thing, so by the quaternē they are made perfect. This is that *Pythagoras* calleth, *τετρακτις* (specified before); comming so neere to the perfection of the soule, that the Antients were wont by it to make them a religious kinde of oath in this wise:

Iuro tibi per eum, qui dat animae nostrae quaternarium numerum.

He that will
know these
configurati-
ons, must ac-
knowledge,
there be eight
Windes as well
as foure, ac-
cording to
P. Virgils di-
stinction.
Lib. 1. cap. 27.

*Trigonum est
spirituum astro-
rum transmuta-
tio quadruplex,
iuxta numerum
elementorum
quatuor: unum-
quodque regit
ac durat ducen-
tos annos, ut
et trigonum
igneum
incipit, superna
planeta suam
coniunctionem
semper habent
in igneo signo,
donec trigonum
hoc durabit.
Sic de reliquis,
Paracelsus.*

The first therefore of his extendure, shall be the foure elements, the foure qualities of the soule, the foure humors of the body, the foure seasons of the yeere; which this Number doth liuely represent. Wee will proceed with others. There be foure Cardinall vertues, foure Euangelists, foure Patriarks, foure Oecumenicall Synodes, foure chiefe Doctors of the Church, foure Windes. Euery site of a countrey is distinguished foure manner of waies. By parallels, angles, posture of the Eccliptick, and of the Sunne. All these haue different qualities of humors and inclinations, according to their signes, answerable to foure, which do shew the singularitie of this Number. In the Signifer there are foure triquetall configurations. The first is from the North, conteyning *Africk*, subiect to *Borolybicus*, and is gouerned of *Iupiter* and *Mars*. The second is *Austrifolane* in the rising called *Brumall*, subiect to *Notapelistes*, gouerned of *Venus* & *Saturn*. The third is mixed of *Aquilo* and *subsolane* in the rising solstitiall, subiect to *Borrapeliotis*; he is chiefly gouerned by *Saturne*, and hath *Iupiter* for an helping companion. The last mixed of *Auster* and *Africk* in the going downe *brumall*: hee is gouerned by *Iupiter*, and hath *Venus* for an helper. So that the earth is diuided into foure quadrants, according to the triangled Number. The breadth is diuided by the line of the Germane sea, from the sea *Herculean*, led vnto the gulfe called *Isicus*, and afterwards to the East of the Promontorie backwards; which line separateth the North part from the South. But the line from the gulfe of *Arabia* led through the *Aegean* sea, the puddle of *Pontus* and *Meotides*, parteth the East and the West. So that there are foure quadrants according to the trigonous Number: the first called *Celtick*; the second, the South part of *Asia*; the third, the North part of *Asia*; the fourth, the West part of *Aethiopia*, according to the opinion of *Ptolomic*, a most diligent Interpreter of the heauens and their motions. Now although among the Antients there was but a threefold diuision of the earth, contayning foure quadrants, yet in desciphring her different qualities, site, temperature, signes, wee see how needfull the vse of Numbring is. By later inuention another part of the world is found out, which will make this Number more compleat
then

then euer it was. There bee foure animall faculties in mans body, according to *Plato's* dimension: Attractive, retentive, alterative, expulsive. Vertues of those heauenly motions, and force of the Starres are knowne foure manner of waies. By the coldnes or moysture of the earth, by the temperature of the heauens, by the coniunction of the elements, by the secret power of hearbes, plants, stones and metals, wherein the facultie of those Paracelsians chiefly consisteth. There is a quadripartite partition of creatures in *Plato*. For God looking back to the *idea* of his minde, hath produced foure kind of liuing things; Those which he calleth lesser Gods, or heauenly mindes, ayerie creatures aquatill and terrestriall: *Aristotle* in his booke *De generatione animalium* (if he be soundly vnderstood) doth not altogether disagree in this point. There be foure principall parts in mans body; Animall, vegetall, sensitive, rationall. There be foure instruments of motion; spirits first, sinnewes next, muscles or the instrumentall parts of the back, the whole body last. There be foure *Crisis*, which Physicians ought not to be ignorant of; Simple, deficient, euill, imperfect and euill both. A Physician ought to be skilled in foure things, whereby hee may know thole *Crisis* the better; The foure seasons of each disease, the beginning, increment, declination, & vigor. Whereto if he adde the inspection of the vrine, I dare assure him an excellent Physician. For of those diseases which happen in the liuer and betwixt the veines, there is no certaine signe to be had, but from the vrine. Which is no other then an excrement of bloud in the hollow veine, brought through the reynes and viinarie passages into the bladder. Foure things must be considered in the vrine; consistencie, heat, quantitie, contents. The good vrine will be knowne by these foure properties: If it be mediocrous of substance, answerable to the portion which it receiueth, of a subruse and subflauous colour, hauing his sediment white, light, equall. In a captaine there are foure things required; knowledge, experience, authoritie, fortune. In warre foure things must be had; money, weapons, store of prouision, and artillery. There be foure parts of diuine Philosophy. The first entreateth of God, according to the worke of his vocation or

There are 4 properties of speaking belonging to 4 seuerall kingdomes; expressed thus in Latine.
Galli cantant.
Itali caprizzant.
Germani vlu-lant.
Angli iubilant.

Death is terrible to 4 sorts of men;

1
To infidels that look for no resurrection;

2
To the welthy and rich man;

3
To them that neuer tasted of the Crosse;

4
To them that are strong and youthfull.

There be 4 seasons or discriminated times touching the frame of the infant in the mothers belly, handled by *Leuius Lemnius. Lib. de mira. natu. 4. cap. 23.*

There bee 4
things which
driue away a
friend without
recouerie,
Eccles. 22.
To blaspheme
him, to disdain
him, to open
his secrets, to
wound him
traiterously.

*Ecclyptica linea
est qua media
Zodiaci latitu-
dinem diuidit,
ita ut gradus
sint vtriusque
sex.
Zodiacus gra-
dus 12. latitudo
con. m. t.
Sub ecclyptica
linea obliqua
moue. ut Luna.
Epi. y. c. i. quid
sit, vide Perium
Al. cc. sem
de sphaera.*

Time may be
ill spent in
learning, 4
manner of
wayes.

If a man pre-
ferre Appendi-
ces before the
substance of
things;

If a man con-
found arts
without order;

on; the second of God, as far as his power shineth in the effect of his creation; the third of God, as far as his wisdom surmounteth in the worke of our Redemption; the fourth of God, as far as his goodnes or clemencie shineth in the worke of our glorification. There were foure Riuers compassing Paradise, shewing the fertility of that place; *Ganges, Tygris, Euphrates, Nilus*. There be foure lawes bearing the names of foure Gods: Saturnian, Ioulan, Fatall, Adrastian. *Endoxus*, mentioned before, giueth to euery planet, besides the Sunne and Moone, foure spheares. The first causeth diurnall motion; the second, the motion of longitude vnder the *Zodiack*; the third, the motion of latitude, as it declines from the Ecclyptick, or toward the South and North; the fourth, which letteth, that the planet goeth not but according to her meanes of latitude in the *Zodiack*, and that shee may not reach to the poles of the *Zodiack*. For, as the *Zodiack* goeth by the poles of the third sphere: so the third sphere, deferring the planet according to the motion of latitude, passeth through the poles of the *Zodiack*. Lest therefore, according to the probable opinion of Astrologers, the third sphear may bring the planet beyond the *Zodiack*, there is giuen a fourth, which driueth her towards the Ecclyptick, whose poles *Aristotle* (if we beleecue *Endoxus*) assigneth not.

There are foure kindes of rights; naturall, ciuill, nationall, militarie. Euery element hath foure properties: The fire is hot, lucid, penetrating, subtile in the greatest degree. The ayre humid, transparant, subtile, light in the lesser. The water is cold, white, thick, ponderous in the same. The earth is drie, black, thick, and waighy in the greatest. God hath foure excellent attributes: he is infinite, incomprehensible, incircumscribable, eternall. Gods name is expresse vnto vs in foure Hebrew letters; *Mem, Zade, Pe, Sade*: which some *Rabbines* appropriate to *Dauids* Kingdome. And it is written so, because this Number is euen and perfect, and God is said to haue no imperfection in him. Besides, the Persians doe write the name of God with foure letters, signifying the perfection of his diuinity. The Wisards of *Persia* (called *Magi*) open; the Arabes, *Alla*; the Assyrians, *Adad*; the Egyptians,

ans, θούς, or θεός; the Greekes, θεός, αὐτὸς θεῶν, that is, from running; meaning, that euery where (while need requireth) he runneth, or is present to giue vs assistance: Or, as others expound it, from burning; that hee will burne the dwelling of the wicked, when hee is said to bee a consuming fire vnto them, according to *Gregorie the Great*. Wee giue to Angels foure attributes; Subtilty of essence, perspicacitie of vnderstanding, facultie of free will, personall discretion. In Angels there be foure dignities; Dignity of creation, grace of confirmation, loue of creation, vision of the Diuinity. There be foure kinde of metals which participate with the foure elements; Earthly lead and siluer, waterie quick-siluer, ayerie copper and brasse, fierie gold and iron. In the soule, vnderstanding resembleth fire; reason, the ayre; imagination, the water; sense, the earth. Our sight also is fierie; hearing, aerie; sinell and taste, is referred vnto the water; our touching is earthie, alwaies dealing with those crassious bodies. Now, our actions and operations depend of those foure elements: A slow motion and solid prefigureth the earth; the water signifieth feare, sluggishness, and one that is negligent; the ayre, alacritie, friendly manners; the fire, an acute, vehement, or angrie passion. Whatsoeuer man can thinke vpon foure manner of waies, God is. He createth euery thing: he considerateth of them, created: he loueth them, because hee created them: hee maintaineth and sustayneth them.

The soule of man is a foure fold Number; substantiall, vniforme, conuersiue to her selfe, rationall. Euery noble soule hath a fourefold operation; One, diuine; the other, intellectuall, rationall, and animall. It hath a diuine operation, by the image of diuine proprietie; intellectuall, by formality of her participation with intelligences; rationall, by the perfection of her proper essentialitie; Animall or naturall, by her communion with the body. The nutritiue part of the soule hath foure coadjutors; Attractiue, which taketh in necessities vnto nutriment; Digestiue, which separateth the good from the bad; Retentiue, which keepeth the meat so long in one place vntill it be altered or concocted; Expulsiue, which expelleth that which is superfluous in the nutritiue.

3
If a man reade all things, and will be euery where;

4
If a man reade or practise that which is not agreeable to his profession.

There were 4 things in vse among the old Romanes, which made them famous.

1
They did vsually fight with the enimie in their own territories; as, in *Africa*, not at home.

2
They endeouored to keepe their souldiers in subiection.

3
Their money and troupes of horse men were alwaies ready;

4
Their forces by sea were greatly respected.

There are 4 kingly vertues required in a king;

Wit,
Experience,
Prudence,
Love of their
common
wealth.

There are
four kinds of
diuine furie;
long, poefie,
prophefie,
myltery.
All which you
may find in
Figulus, Epif. lib.
II.

There be 4
notable quali-
ties required in
a Captaine;
That he bee
valiant, wife,
nimble, clo-
quent.

There are 4
properties of a
good wife;
To bee well
borne, to bee
well formed,
to bee well mo-
ralized, to bee
well dowed.

There are 4
things desired
of all men, but
neuer or fel-
dome obtai-
ned;
A sober maid,
affured of
looke and
maide;

ment. The foule, by vnderstanding, knoweth all things foure manner of waies; God, which is aboue her; her felfe, within her felfe; the Angels, neere her felfe; and whatfoeuer is conteyned in the whole Vniuerfe beneath her felfe. Powers cognitiue are considered by foure differences of vertue intellectuall. The first is of nature, diuided into agent and patient. The second is of the obieft, diuiding the vnderstanding into speculative and practive; The third, of dignity, diuiding reason in that part which is superiour and inferior. The fourth is of comparifon to the act, diuiding the vnderstanding into habit and action.

That which the Philosopher calls force-mouing, is quadruple; imperatiue, conciliatiue, affectiue, or conciliatiue and affectiue. The first is *Synderefis*; some will haue it to be *Liberrum Arbitrium*. The second is reason. The third is will, naturall, and deliberatiue. The fourth is vnderstanding practive. There bee foure sorts of true dreames. The first is betweene sleeping and waking; The second, that which one feeth of another; The third, whose interpretation in the night time is vnfolded vnto the dreamer; The fourth, that is rehearsed to him that dreameth. He that meaneth to gaine any certainty forth of Oracles, must obserue these foure precepts: He must vse abstinence, which defendeth him against the encountrings of diuels, and conioyneth him to God. He must obserue temperancie, which strengthens health. He must abandon superfluous things. He must be respectiue of the meat he eateth. For, as One saith, *usus siccorum ciborum, et corpus crassum ieiunijs extenuatum, et facile permeabile spiritum humanum, purum et potentem reddit.* They therefore that drench their bodies with much drinke, their foules with a plethora of noxious cogitations, can neuer dreame true dreames, nor see heauenly visions, nor haue any thing to doe with the interpretation of experienced Oracles. For it will euer be a Maxime, *Sicca anima sapientissima.*

All kinde of variation in musick consists of foure kindes, systeme, loue, concent, and modulation. There be foure things which haue an admirable power in nature; The stone called *Heracium*, those plants called *Cycloreus*, *Scorpiarius*, *Helio-*
tropium.

tropium. There be foure other things as admirable; The load-stone, the blood of a goat, the bunch that is vpon the forehead of a fold, the stones of a *Castor*. Comets preface the death of Princes and great Personages for foure causes, which are all particularly handled by *Myzaldus*. In euery cœlicall signification or prediction as touching comets, foure things must be obserued, according to *Ptolomie*; Place, time, manner, quality. *Bacchilides* saith, that foure things are required in a banquet; Moderate preparation of Bread and Wine; pleasing conference; true beneuolence of the guests; good Wine, wherein old men take great delight. There were foure properties in *Cesar*, which made him renowned through all the world; Labour, in the dispatch of his businesse; fortitude, in the hazarding of himselfe; industrie, in doing; celeritie, in executing. To keepe an house, foure things are needfull; To feede well, to feede enough, to cloath, to till the ground; according to *M. Cato*. Those Alchymists or Paracelsians in refining of gold, vse foure organes or instruments; Solution, or putrefaction, whereby gold is brought to his first matter; Sublimation, by whose helpe the spirit, soule, tincture, strength, and vertue, lying hid in the gold, are drawne forth and segregated; Calcination, or physicall digestion, by which the spirit and soule with the body, is made an vnion: so that out of the three partes, there is an vnity made of the whole; Fixation, by which those three partes distinguished, are so firmly vnited together, that there can be no diuulsion of any of those partes the one from the other. In all those refinings or quintellences, they preferre the vse of fire so highly, that one sticketh not to write in this wise, as touching the dissolution of the world: *Sic mundus et elementa eiut, ignis interuentu transitura sunt, atque etiam renouanda, et à pristina forma in chrySTALLINAM longè perfectiorem, puriorem, et nobiliorem, ac in æternum durabilem commutanda sunt.* Gold, among all other Elixiries (to vse *Paracelsus* word) hath foure especiall qualities. It preserueth the bodie: it freeth it from all manner of diseases: it keepeth it from corruption: it correcteth whatsoeuer is found morbidous or putrefactious. But this is meant, not of foliated, but of philosophicall gold, spoyled of his crassious matter,

A sad young
man not giuen
to lust & wast;
A husband
true, not ie-
lous and yn-
kind;
A constant
wife, not wil-
full wife, but
chaste.

Comet. L. 2.
cap. 4.

The strength
of France con-
sisteth in these
foure things;
First, that the
States obserue
well their
King;
That they
abound in
riches;
That they
grow cunning
and exercised
in the warre;
That the Ci-
ties, Townes,
and Castles,
standing neere
the Frontiers,
beo well peo-
pled, and
made strong;
*Claudius Sisyl-
lus De mo-
nar. Gallia. L. 2.*

*Quer. Terras.
grauis. affec.
cap. 32.*

The absence of some men from their native country, may proue dangerous for these foure causes following;

1
If they stay longer then was appointed them;

2
If they returne sooner then needeth;

3
If they stay to auoid suites & contention;

4.
If of purpose, without hope of gaine, they are long absent.

* Lib. 3. *Metaph.*

* *Posse. Biblio. selec. To. 2. cap. 10.*

* Lib. 7. *Esther.*

These periods are called *Callipicous*, from one *Callippus*, that was an Astronomer.

* C. 6. v. 8.

matter, and reduced, by a various kinde of workmanship, vnto a certaine kinde of spiritualtie; as those Paracelsians are wont to speake. *Diopmetrie*, which is no other then the Art of measuring, whatsoeuer commeth within the compasse of measure, handleth foure things; celestiall, terrestriall, propinquous, distant thorough a quadrant Astronomicall.

There be foure principall meanes whereby a man may surely knowe whether he hath attained to any knowledge whatsoeuer. The first is, if he seeke out the difficulties consisting in the art he goeth about to learne: For, as *Aristotle* teacheth vs, *Contrariorum demonstrationes dubitationes sunt de contrarijs*. The second is, that he doubt whether he hath attained to the truth or no. For, as hee writeth, ** Qui querunt; nisi primò dubitent, sunt eorum similes, qui ignorant quoniam ire oportet, et adhuc neque utrum inuenerint, quod queritur, an non, cognoscere possunt*. The third is, if he know what is to be followed, what to be auoyded, as touching the opinions of other men. The last is, if hee be able to refute the opinions of others, by collation of other mens judgements, more sounder then others were. For, as *Aristotle* saith, ** Opposita iuxta se posita, magis elucescunt*. *Hipparchus*, an antient Astronomer, is said to bee the first who did finde out, that the lunarie course was made betwixt foure *Callipicous* periods. This man is called be *Phynis*, as one that was partaker of the counsels of nature; of *Ptolomey*, *φιλαληθης*, that is, a louer of truth. And hee is cited often by *Possennine*, *Clavius*, and others, for the maintenance of their Romish *Gregorian* Calendar: wherefore hee must be read with iudgement. Death vseth foure instruments to the punishing of the earth; warres, and battels, penurie, pestilence, troupes of wilde-beasts, figured in the ** Apocalypse*, by that pale horse. There were foure kindes of punishment, antiently inflicted vpon parasites: They were throwne headlong into a deepe river, tied about the neck with a Cowle, a Cock, a Snake, and an Ape.

CHAP. VII.

FIVE.

THis Number is called Signifer, making a moiety of tenne, and is placed in the middle, as in the midst of an host entrenched on euery side. And it is no other than the vnarie Number twice coupled with foure, or twice foure hemmed about with two Vnaries. It must needs containe some more than vulgar excellency, because it comprehendeth all things seen, felt, or vnderstood, whether they be things intelligible, things corporeall, or such as haue no body. For, as *Macrobius* saith, either God is the chief, or the minde is begotten of him, in whom is comprized the *Species* of all things; or hee is the soule of the world, which is the receptacle of all soules; or heavenly things appertain vnto vs; or nature sauoureth of the earth: and so the fift Number, including all things, is fully compleat. Let vs see what extendure it hath.

There were five wise Virgins, and five foolish, mentioned in the Gospell. *Pythagoras* commanded his scholars to bee silent five yeers. *Nero*, for five-yeers-space, was the best of other Emperors: after five yeers expiration, he became the worst of all others. There bee five Senses. There bee five capitall Work-men as touching knowledge, cited by *Ammonius* a Christian Philosopher; The minde, discourse, opinion, imagination, sense: which are called the first and most potent Principles of Orphicall Philosophie. There are five parts of physick. One entreateth as touching the nature of man, and his constitution, called *φυσιολογικη*. The second conserueth health, and foreseeeth lest the body should fall into any malady, called *ογεινικη*. The third inquireth causes, and their diuers symptomes, called *αιμολογικη*. The fourth containeth knowledge of things past, the consideration of things present, the fore telling of things to come, called *συμειοτικη*. The last, wherein the order of curing is shewed, called *θεραπευτικη*. There were five famous in the Art of physick, before *Hippocrates* time; *Apollo*, *Esculapius*, *Chiron*, *Poedalisirus* and *Machaon*,

There are five joyfull mysteries mention'd in the Gospell; The incarnation of our Saviour, The visitation of *Elizabeth*, The birth of Christ in Bethlehem, The presentation of our Redeemer, The finding him in the Temple.

There are five dolefull mysteries; The prayer Christ made in the garden, The scourging of our blessed Saviour, The crowning him with thornes, The carrying his own cross, The crucifying his blessed body.

There are five glorious mysteries;

The resurrection of our Lord,
The ascension of our Saviour,
The descending of the holy Ghost,
The assumption of our Lady,
The crowning of our Lady.

There are five kinds of waters mentioned in holy Scriptures; The waters of Raim, most swift; the waters of Jordan, troubled; the waters of Beth-leem, standing; the waters of Marah, bitter; the waters of Siloe, sower.

Rom. 5
Rom. 11

Iohn 6
Rom. 8
1 Cor. 5
1 Thes. 2
Ficino holds, there be five kind of lights; In God, in Angels, in reason, in the spirit, in the body.

sonnes of *Æsculapius*. A Physician ought to behaue himself wisely in five things; In his charge, towards his Patient, towards himself, towards the standers-by, towards his fellow-physicians, according to the counsell of *Cardan*. There bee five things belonging to the Art military; Choice of young men, exercise, fortifying of castles and trenches, munition, instruction of the Camp; whereto if you put five more, it cannot chuse but bee compleat; Oppugnation, propugnation, stratagems, fortification, ambushes. Euery corporeall nature hath his seat five manner of waies; In the vnderstanding, in the minde, in the creature, in heauen, belowe the Moon. He that will vnderstand the meaning of *Mercury's* soporiferous Rod, must be capable of five things taught among those Platonicks, How that the soule liueth a contemplatiue life, according to *Saturn*; politick and practick, according to *Iupiter*; angry and ambitious, according to *Mars*; concupiscible and voluptuous, according to *Venus*; vegetable and stupidous, according to *Mercury*. Hee must also be acquainted with these five, frequent in *Plato's* Works; *Ens, idea, alterum, status, motus*, interpreted at large by *Ficinus*.

Our election standeth firm vnto vs for five speciall reasons following: The first is the euerlasting and immutable decree of God before the world was created, made as touching the liberation and reconciliation of all mankinde. The second is the opening of this decree, by his promise made vnto *Adam*, *Abraham*, and the rest of the Patriarchs, as touching the benediction to come. The third is the consideration of the will of God, reuealed vnto vs by his promise. The fourth is the commandement of God from heauen, that wee should beleue in his Sonne, out of these words: *This is my well-beloued Sonne*; and so forth. The last is the holy Ghost, confirming and making vs sure, that we are the chosen sonnes of God. The holy Trinity includeth in his essence five things; Vnity, simplicity, immensity, eternity, incommutability; but, holding that God is *Immensus*, I mean not, that there is in him any quantity of dimension, but of vertue: for, it is a Theologicall Rule, which will ouerthrowe their Popish reall presence; *Non est vbiq; Deus mole, corporis, sed presentia Maiestatis*. And according

ding to this immensity, God is infinite, incomprehensible, incircumscribable, eternall, vncchangeable, to make vp the fift Number. There be five notions of God; Paternity, Filiation, proceſſion, innascibility, common ſpiration. Whatſoeuer man can think vpon five manner of waies, God is. Hee is the moſt perfect, moſt worthy, moſt noble, moſt excellent, moſt mighty. Hee that will diſpoſe the conception of his minde to others by way of teaching, muſt doo it five manner of waies. Firſt, hee muſt proſecute that matter or ſubject hee takes in hand. Secondly, hee muſt cleerly and perſpicuouſly propound it to his hearers. Thirdly, hee muſt garniſh it with ſome ornaments of diſcourſe, fitting time and place. Fourthly, he muſt confute that which is objected in his way. Fifthly, he muſt reduce all things into order by an apt kinde of partition, repetition, epitomizing, dooing all things to that end, that he may finde his hearers attentiuē, obtaining their beneuolence, now and then from the perſons, now and then from the things themſelues. A Theologiſt, dealing with an aduerſary, muſt be able to diſtinguiſh five manner of waies; By Allegories, Anagogies, Tranſlations, Tropologies, Hiſtory.

There be five things inſeparable: Heauen and earth; earth, and that which we call *Inane*; hell and darknes; the Spirit of God, and waters; light, and our bodies. The earth, void of it ſelf, concludeth domeſticall darknes: then it is joyned next vnto light; by light, vnto the heauen; by heauen, to the ſpirituell ſubſtance: now, put thereto God, which is the end and beginning of all things, one, omnipotent, without beginning, without quantity, form and number; and who will not admire this fift Number? All arts, all kinde of knowledge whatſoeuer, according to the opinion of the Antients, is included in thoſe five Books of *Mofes*. All antiquity holdeth, that, from the vertues of five things, admirable employments haue been effected; By prayer, faſting, alms-deeds, repentance, a chaſte minde. And this is meant by Saint *Paul*; where hee ſaith, *Exhibiting our bodies as a ſweet-smelling ſacrifice to GOD, holy, pleaſing, rationall, obſequious*, and ſo forth. Perfection of vertue conſiſteth in five; Sufficiency, order, religion, prelation, ſecurity. The Mathematicks is a dangerous ſtudy for five

G

There are five things which we ought not to put confidence in;

¹
Beauty, which is fraile;

²
Health, which is vncertain;

³
Life, which is ſhort;

⁴
Honor, which is tranſitory;

⁵
Pleaſure, which is mixed with ſorrow.

There are five things which often deceiue

¹
Wiſdome which is ſmall;

²
Vertue which is weak;

³
Will which is diſtorted;

⁴
Affection which is turbulent;

⁵
Reaſon which is vnbridled. Rom. 12. ver. 1.

Mathematicas diſciplinam multos ſancti ne ſciunt quidem: Et qui ſciunt eas, ſancti non ſunt. Aug.

respects.

There are five things necessary to a Divine.

First, he must not be ignorant of his Principles.

Secondly, he must divide the Scripture aright.

Thirdly, he must interpret the things that be obscure, by a proper and genuine explication.

Fourthly, he must vie the testimonies of Scripture, without perverting them.

Lastly, he must reconcile those places that seem contradictory.

Hypocritus de studio Theologico.

There bee five excellent qualities in an horse, which he borroweth from five sundry beasts.

Quicknes or mmblesnes from the Hare

respects. It is no true science: it leadeth not to felicity: it destroyes the fundaments of naturall Philosophy: it is full of obscurity: it hindreth Theology. Wherefore one writeth, *Nihil magis nocivum Theologo, quam frequens & assidua in Mathematicis Euclidis exercitatio.* All kinde of sounds in musick have five differences; Sharpnes, grauity, space, Systeme, region of the voice: whereto adde Indole or sense, called in Greek *ιδος*; and there will be nothing wanting. Pronunciation consisteth of five; voice, countenance, gesture, comeliness, and habit of the mouth. The diuell annoieth mankinde five manner of waies; Outwardly, by hurting the body, as in *Iob*; inwardly, as those that are possessed, or lie in a trance, by impression of idols or imaginations, suggesting euill, by tempting the body to sinne through exterior senses; lastly, by deceiuing, through objection of false forms. For, hee perswadeth good, through pretext of euill: hee suggesteth euill, vnder shewe of good. Hee dissuadeth good, praier, deeds of charity, for to auoid the crime of vain glory. Hee dissuadeth the lesse euill, to bring a man by despair vnto the greater. *Lucifer* fell from his first dignity, for these five causes following. First, beeing placed in the highermost hierarchie, he was not content with his owne proper state. Secondly, the consideration of his first happinesse blinded him. Thirdly, because hee overcame the first man by tempting, it was needfull he should be overcome by the second. Fourthly, he loued himself, and his owne priuate good, more than Him that created him. Last of all, hee thought scorn, that any should be equall with him.

There bee five kinde of garments, according to *Vives*; Profitable, precious, light, neat, vain. There are five hard works to bee done; To play the Commander in the Field, to pray, to preach in the Pulpit, to teach in a school to bring forth a childe. A staffe hath five properties: It is comely in the hand of a man: it keepeth old men from falling: it directeth a mans steps: it is a terror to dogs: being blinde, it leadeth the blinde. There bee five kinde of staues; The staffe of bread, mentioned in Scripture; the staffe of old age; *Alexes* staffe; *Croisers* staffe; a staffe of reed, wherewith Christ was mocked by the Iewes. To the curing of an Ague, five things are required;

quired; first, to moue the bellie; secondly, to cut a veine; thirdly, to prepare the matter; fourthly, to purge; last of all, to comfort the members, especially the heart. There are five gyants mentioned in Scripture; *Nephan, Rephaim, Anakim, Og, Goliab*. Five others are mentioned in *Homer* and *Virgil*; *Mars, Titius, Anteus, Turnus, Atlas*. The disease wee call the Epilepsie, hath five proper Epithetons. It is called by *Phymie*, Sontick; by *Celins*, Rodignie Lunatick; by *Apuleius*, diuine; by *Hippocrates*, holie; by *Aristotle*, Herculean or inuincible. Some will haue it so called, because *Hercules* was melancholick: but *Galen* and others hold this opinion, that it borrowed his name from *Hercules*, because it is immouable and irresistible; as hard to be ouermastered, as to pluck *Hercules* club out of his fist. There are five things rise among those Paracelsians, which they call as Elements; *Elementa, matrices, agri, ventriculi, minera*, treated of by *Quercetanus*, an excellent Hermetick and Spagyrick. There are five kind of Amulets, or preseruatiues, good against the Epilepsie; The seed of Piony, or the roote hanged about the neck, Corall, the greenelasper-stone, the hoose of a certaine beast like to a fallow Deere, the Heracleian stone. Among the Antients there were five kindes of wine that did work maruellous effects; The Heracleian, which caused men to be mad; *Thasian*, which caused sleepe; *Arcadian*, which made women fruitfull; *Trazenian*, which caused them to bee barren; *Lycian*, which stopped the bellie. There bee five things needfull to bee considered of him who meaneth to build an house; Site, Element, ayre, water, wood; From the site, if the ayre bee wholsom; from the element, if the region bee not too hot nor cold; from the ayre, if it bee not scated among Fennes, or marishes; from the water, if it stand far from the sea, looking towards the North; from the wood, if it hath store of Oake or other tymber apt for building.

2
Ready sight
and a faire
hanging tayle,
from the Fox.

3
That he eat
his meat well,
from the
Wolfe.

4
That he hold
his hayre, and
haue strong
hoofes and
posterns, from
the Asse.

5
That he loue
to be bridled
by his master,
from a woman
vnder the
comn and of
her husband.
Epid. l. 6.
Actius l. 1. de
notis affec. c. 4.

*Regio diligenda
est ubi arbores
ascuntur mul-
ta, recta, non
autem ex latere
uno cad. nes.
copiosa, magna
vires fructi-
tus, ubi nascun-
tur homines
pulchri bona in-
dolis et humani.
Al. lib. I. cap. 5.*

CHAP. VIII.

SIX.

Macro. Satur.
lib. 7. cap. 23.

THe Number of six is euery way full, perfect, diuine, and that from the opinion of the Egyptians; who, from the nerues of the fingers proceeding from the heart complicated together, (especially the finger next the least, whereupon rings haue been vsually fixed) doe hold, that this Number is represented. Howfoeuer, it cannot chuse but be a Number of multiplications, power, and veneration; seeing, of all the Numbers which are lesse then tenne, it consisteth of his owne parts: For, it includeth a medietie, a third and sixt part; and he is the third medietie, the third part of two, the sixt part of one: all which, joyntly or seuerally, make but sixe in the whole. Hee hath other tokens of venerable estimation, because it is a Theologicall Number, bearing the type of the worlds creation. Now, the sixt dayes worke, according to some Theologits, is no otherwiser then a representation of the *Trisagium*, called the Trinity: which some interpret out of these words in the Psalme; *Dies dei eructat verbum, et nox noli indicat scientiam*. And againe, according to the Septuagint translation; *In capite libri scriptum est de me*. Whosoever hath expounded that concerning the sixt dayes worke, hath not taught amisse, if we dare belecue *Nicetas Choniater*. For, the head and beginning of that Booke, that is, of the whole Scripture diuinely inspired vnto vs (to speake with Saint Paul) is the sixt daies work figured to vs by this Number; by which the whole Fabrick of the world was created. From whose greatnes and superexcellencie, the Creator is worthily to bee praised and adored. But some Diuines will auerre, that God made not the world in six distinct dayes (as some imagine) but in one day, distinctly representing six seuerall things. I answere, that this Text of Scripture, whereon these men seem so much to build, must not be vnderstood so, as that wee must take the dayes according as they note the distinction of times:

for,

for, God (as I haue often proued in this discourse) had no need of time, dayes, nor yceres, to finish his begonne work; but according to the works of perfection, which is signified and compleated by the Number of six, orderly distributed into so many seuerall and limited parts. For, whether he made it in six dayes, according to hourly or daily computation, or framed it all in one day, diuiding his work into six parts, it is all one for the venerable esteeme and antiquity of the six Number: It is enough for vs to know, that in the creation of the world, compleated in six parts, or six whole dayes; *Hee ordered all things in measure, weight, and number, according to that diuine Oracle of Salomon.* He that is desirous to know more as touching this diuine Number, and for what cause God made the world in 6 dayes, and rested the seauenth; let him reade *Pious his Heptaplus*; wherethis may feed his understanding, with unspeakable mysteries neuer understood before. Or if he means to reason soundly or theologically as touching such his and excellent poyns, let him peruse *Zacharias dequiratus Dei*, or *Caluins exposition vpon Genesis*. Wee mean to go to the extendure of this Number, well it is to be well.

Wisd. 11. 21.

The age of the world is diuided into 61. Antichrist preuailed not much against the Church of God in those first six hundred yceres after the passion of Christ. So that a reuerend Pastor of Gods Church hath written, *The Protestants haue six hundred yceres of light on their side; the Papists, yettousand yceres of darkness.* Some hold, that as the world was created in 6 dayes: so it shall continue 6 thousand yceres. The art wee call mechanick, is diuided into two, but her parts consist in 6. The one is rationally, including Numbers, measures, the positure of starres, reasons of nature, dimensions of longitude and altitude, figures. The other is chirurgick, consisting of 6; *Manganerie, Mechanopoeick, Organopoeick, Theamaturgick, centrobarrick, Scheropeick*, and that of *Archimedes*, praised by *Claudius* in his verses. God sheweth vnto man the knowledge of future things, 6 manner of wayes; By dreames, birds, wonders, intestines of beastes, spirits, Sibilles.

B. Jewells Reply against H.

That part of Astronomie called Calculatorie, conceyeth 6. kindes; Exposition of elements composition, ablation,

multiplication, partition, the inuention of the quadrate Later.
 Every narration consisteth of 6 elements; The person, cause,
 place, time, matter, the thing it self. All kinde of works done
 in this life, are 6 in number. The first are those whose begin-
 nings are called voluntary habituous, consisting in naturall
 things done from the commandement of God; as, To plant,
 sowe, eat, drink, to take physick, and so forth. The second are
 called absolute voluntarie; as, All kinde of operations, vertu-
 ous, vicious, scientificous, done with deliberation. The third
 are voluntary, standing in need of extrinsecall instruments;
 as, To build, dwell, clothe, and such like. The fourth, which
 to their owne will require the will of some other; as, To con-
 tract matrimony, to joyne friendship, to request a thing, to
 speak to Princes, to sit in judgement. The fifth are such as their
 ends are fortuitous or casuall; as, Playing, hunting, follow-
 ing of a prisoner, buying, selling, putting out mony to vsury.
 The last are impulsive; as, a seruant to doo his masters busi-
 nesse; a scholar to bee constrained to school; a hangman, to
 execute his office. There be 6 draughts in beer or wine; some,
 allowed; others, disallowed. The first is drunk for health;
 the second, for pleasure; the third, to get sleep; the fourth is
 drunkenness; the fifth is clamour and noise: the last is mad-
 nes or fury, according to the Poet;

*Quod si in vas paruum vis vinum fundere magnum,
 Sape potatoris non gignit ingenium.*

Every disease killeth a man for 6 respects; By altering the
 course of nature, by augmenting it self, by corrupting the
 principall parts, by extinguishing the heat, by destroying the
 bodies food or nutriment. Therefore it is said by Physicians,
 that a man neuer dieth, but when the moisture of the heart is
 consumed. For, as one of those Spagyrics writeth, *Death is
 no other than the separation, derulsion and consumption of the spirit,
 and radicall balsam of the life of man; by which onely the soule is lin-
 ked to the body.*

There be six humidous things in our body, especially with-
 in the veines and arteries; Bloud, phlegm, choler yellow and
 black, whey, aire. Originall of diseases, according to the opi-
 nion of the Paracelsians, comes six maner of waies; From ex-
 cremen-

Cardan. lib. de
 arte curandi
 parua.

Quercet. tetras.
 grauis. affect. c. 10

crementitious exhalations in the body, from that we call Ca-
 cochymie, from a vicious temperament, from old age, from
 the time or coldnes of the region, from an obstructions kind
 of feeding. The herb called *Senæ*, helpeth marvellously to
 the curing of 6 pestilent diseases; The phisick, the paine in
 the head, scabs, pustles, itch, the falling Euill. There are 6
 famous Writers, who haue employed their wits in the know-
 ledge of Herbals; *M. Gale, Dioscorides, Columella, Plinius, Mes-
 sina, Palladius*: to whom if you add a later Writer, that is, *Ar-
 noldus de noua Villa*, you need not to seek after any other Her-
 balist. All kinde of purging fruit-trees ought to haue 6 kinde
 of properties belonging to them, according to the counsell
 of *Mixaldus* an excellent Hortensian. They must bear sweet
 and generous fruits: they must not growe too tall, but some-
 what neer to the ground: they must not exceed three yeers
 of growth: they must bee planted in a sweet and wholesome
 aire, in a fat and luxurious ground; last of all, in a place defen-
 siue, that is, free from the injury of men and cattell. That
 wine which *Mixaldus* calles *Haliacabum*, hath 6 notable ver-
 tues: It helpeth the pain of the reines: it is good against the
 pissing of bloud, the retention of vrine, the stone-collick, the
 extraction of the stone out of the bladder, the strangurie. Yea,
 the same Author doth so extoll the vertues thereof, that it is
 almost incredible which he writeth. The method for the cu-
 ring of the falling Euill, consisteth of 6 rules, handled at large
 by *Quercetanus* in a peculiar discourse as touching this mala-
 dy. A traoueller must eschew these 6 things following; Poy-
 son, pride, papistry, women, wine, and wilfulness, beginning
 with a letter.

CHAP. IX.

SEVEN.

THis Number is the most excellent of all others: and there
 are many reasons, many notable opinions among lear-
 ned men to proue his excellency. First, it neither begettes, nor

*Lib. de mundi a-
pices.*

There are se-
ven remedies
or prepara-
tives against
the sin of sen-
suality.

¹
The first remedie
consists of sin

²
To banish
them.

³
To pray most
feruently to
God for help.

⁴
To give afflic-
tion to thy bo-
dy, as fasting,
watching,
discipline.

⁵
To thinke of
death.

⁶
To make con-
fession.

⁷
To thinke,
God doth see
thee.

is begotten, according to the saying of *Philo*. Some Num-
bers indeed, within the compasse of tenne, beget, but are not
begotten: And that is the vnarie. Others are begotten, but
beget not, as the octonarie. Some beget, and are begotten;
as the quaternarie. Onely the septenarie, hauing a preroga-
tiue aboue them all, neither begetteth, nor is begotten. This
is his first diuinity or perfection. Secondly, this is an harmo-
nicall Number, and (as I may term it) the well and fountaine
of that faire and lovely *Digamma*, because it includeth with-
in it self all manner of harmony, *Diatessaron*, *Diapente*, *Diapa-
sa*, all kinde of proportions, Arithmetically, Geometrically,
Musically. Thirdly, it is a Theologicall Number, consisting of
perfection, called by some, *τελεισφορος*, because in the seventh
day, God ceasing from his work, all things were made perfect.
It is the Number of rest therefore called by some. It is the num-
ber of sanctification, because *Moses* commanded the same
most venerably to be obserued of the Israelites. It is the num-
ber of reuenge, the number of repentance, the number of bea-
titudes expressed by the Poet, *Quatre, quatre, beati*. Lastly, it is
the number of the Psalms of penitence. Fourthly, because of
his composition. For, it is compounded of one, and 6; two
and five, or three and foure. Now euery one of these beeing
excellent of themselves (as hath been remonstrated) how can
this Number be but far more excellent, consisting of them all,
and participating as it were of all their excellent vertues? I let
passe many mo reasons cited by *Macrobius*, *Philo*, and others,
to proue his excellencie, contenting my selfe with a few of the
best sort. *Pythagoras* calleth this Number, *Vinculum huma-
nae vitae*; *Cicero*, *rerum omnium modum*, as that it should link
and tie all things together by an indissoluble knot or confederacie.
If I would runne ouer all that hath beene written
touching his excellencie, by ancient writers, I should scarce
comprehend them in one volume. Being therefore the most
great, most excellent, most diuine, most perfect of all others,
his extendure must needs bee answerable to the rest. There
be leaues Wonders of the world, seauen Wise men of Grece,
seauen cities contended for the bones of *Homer*. There be sea-
uen *Pyramids*, the greater and lesser made in the heauen: the
heauen

heauen is engyrted with seuen circles: there bee seuen erraticall starres. That which we call *Ersa maior*, is compassed with seauen Starres: the assembly of *Riades* are composed of seuen Starres: seuen of them are scenes: there bee seuen changes of voices, seuen physicall and naturall mouings: seuen vocals among the Grecians. Some will haue the golden age to consist of seuen: there bee seuen doors of *Nilus*, seuen kinde of metals: all the life of man, from his child-hood to his decrepite age, is diuided into seuen. The first is vnder *Mercurius*, the second vnder *Venus*, the third vnder *Mars*, the fourth vnder *Iupiter*, the fift vnder *Saturne*; ouer the other two, *Sol* and *Luna*, haue equall predomination, as they haue ouer all the rest.

This Number is often mentioned in Scripture. God denounceth seuen punishments in *Leuiticus* against his people. *David* likeneth the Word of God to siluer tried in a furnace, which is fined seuenfold, *Salomon* saith in his *Proverbs*, that wisdom hath built her house, and set seuen pillars vnder to support it. The Prophet *Esay* in diuerse places maketh mention of seuen gifts or gracious workings of the holie Ghost. *Mary Magdalen* was possessed with seuen diuels. And in the *Apocalypse* we finde this Number more frequent, then in any other place of Scripture. Seuen Churches of *Asia*, seuen Candlesticks, seuen Stars, seuen Angels, seuen Seales, seuen Trumpets, seuen Plagues, seuen Vialles, of which more shall be said in the latter part of this discourse: But we will proceede to others. It is said, that the hearb called *Heptaphyllum*, borrowing his name from the seuenth Number, by a secret instinct in nature, resisteth any kinde of poyson whatsoever. There bee seuen Planets, hauing diuersities and contrarieties of operations. To euery one of these Planets there bee proper and peculiar countries assigned. To *Saturne*, is appointed *Barary*, *Saxony*, *Stiria*, *Romandiola*, *Raenuna*, *Constance*, *Ingelstade*, *Spaine*, part of *Italie*, *Iewes* and the *Mores*. To *Iupiter*, *Babylon*, *Persia*, *Golten*, called *Agrippino*, *Ingaria*, and part of *France*. To *Mars*, the North part of *Italy*, *Germany*, *England*, *Sauromatia*, *Getulia*, *Longobardia*, *Gothland*, *Padua*, *Ferrara*, *Craconia*. To *Venus*, *Arabia*, *Austria*, the higher, *Campania*, *Vienna*, *Augusta*, *Vindeliscorum*,

C. 26. v. 18.

Psal. 12. 8.

C. 9. v. 1.

delicorum, Polonia the greater, Sena, the Helveticans and Thure-
gians. To Mercurie, Greece, Egypt, Flanders, Paris, Urati-
slawe, Vienna in Pannonia. The other two luminaries, because
 they are those generall signifiers and dominators of the
 whole Vniuerse (as erst was said) beare rule in each Planeta-
 tian province; and therefore, from the opinion of those An-
 tients, there is no certaine place assigned them. Besides these
 seven Planets, there be seven clymates assigned to them and
 their signes, treated of by our Astrologians. But some will say,
 that from the Equatarie circle, vnto that place where the day
 is longest, there be 24. howres, 48 parallels; therefore there
 must be 24 clymates correspondent. I answer with the solu-
 tion of *Mizaldus*, that the position and distribution of those
 Antients (yea, of *Ptolomy* the chiefest among them) is very
 imperfect; and therefore was ought to beleeue our moderne
 Writers before the other, especially in the site of the earth,
 motion of Starres, descriptions of countries, according to
Ptolomy himselfe, alleadged by that excellent scholar *Ioachim*
Nadian, in his commentaries vpon *Pomponius Mela*. And not
 onely in Astrologie, but in the Art of Physick this rule must
 take place. So that I finde the saying of *Hippocrates* most true;
Medicinam videlicet nouam esse assentans perfectionem, cui nihil
addipossit: sed in qua semper vel aliquid modo reprehendi, modo
corrigi, modo addisci quous. As to euery one of those Planets me-
 tioned before, peculiar countries are assigned, according to their
 seuerall qualities; so by euery one of these Planets, seuerall ver-
 tues are signified; By *Saturne*, high contemplation, judgement,
 a firme and resolute purpose; By *Iupiter*, prudence, temperance,
 piety, iustice; By *Mars*, truth, fortitude, heat, and force of
 doing; By *Sol*, counsell, charity, which is the Queene of all
 vertues; By *Venus*, hope, order, and motion of desire; By *Mer-*
curie, faith, and dilucidous ratiocination; By *Luna*, pacifi-
 cious consonance, and moderate temperancie. So likewise di-
 uers and seuerall vices are signified by them. *Saturne* signifi-
 eth melancholie, sadness, tediousnes; *Iupiter*, couetousnes and
 tyranny; *Mars*, anger, arrogancie, reuenge; *Sol*, pride, am-
 bition; *Venus*, concupiscence, lust, lasciuiousnes; *Mercurie*,
 fraud, cozenage, lies. *Luna* inclineth vs to things directly op-
 posite

Ex c. 4. Ioseph.
 Querceta.

posite vnto vs. There bee seuen naturall things; elements, commixtion, humors, parts, faculties, actions, spirits; handled at large by *Hippocrates* and *Galen*.

There bee seuen parts of the soule, wherein reason, anger, desire, take vp their lodging; Acuminie, wit, diligence, counsell, reason, wisdom, experience. All the whole body of the ciuill Law is conteyned in these seuen Articles following. The first handleth those things the Greeks call *τα περὶ αὐτῶν*; the second, iudgements; the third, things themselves; the fourth, Hypothekes; the fift, what are the nature of Testaments, and such things as are testamentarie: in the sixt are diuers titles as touching the possession of goods: the last comprehendeth interdiction, exceptions, actions, procrastinations of time, stipulations, municipall titles, significations of words, rules of the Law, with many other things, which for breuities sake I must let passe. The Canon Law, deriued from the other, and maintained by the Pope at this day, may be diuided into as many. There be seuen similitudes of Angels. They are immortall, inuisible, indissoluble, simple, discreted in persons, incommutable, incommunicable to any other nature. They are also impassible, rationally, happy, foretellers of things to come, gouerners of the world: they take vpon them ayerious bodies, when they are commanded: they abide in those heavenly mansions. The ayre hath seuen properties. It is a vitall spirit: it penetrateth euery living thing: it giueth life and consistencie to all creatures: it bindeth, moueth, filleth, and refresheth all things whatsoever. There may be seuen naturall reasons giuen as touching earthquakes; The ayre, fire, water, winde, some subterraneous vapour, some concautie in the earth, some down-fall. There be seuen parts of harmonick musick; Sounds, spaces, Systemes, kinds, mutations, modulations, concent. That which we call intellectuall musick, conteyneth seuen also; Minde, imagination, memory, cogitation, opinion, reason, knowledge, answerable to the other. The art called *Geodesia*, from whence commeth the Geodeticall stasse, is comprized in these seuen; Streight, plaine, solid, pedature, porrect, constrate, the foot called quadrate. *Pythagoras*, going about to make proportions of musick, as touching

*Geodesia prima
Geometrica
exercitationis
et actionis est
campus.*

those celestiall orbes, found out an instrument called Heptachorde. This Heptachorde consisted of seven strings. The first is *Hypates*, greater then any of the rest, assigned to *Saturne* for the slownesse of his motion, and grauitie of his sound. The second is *Parhypates*, assigned to *Jupiter*. The third is *Lychnus*, taking his name from the finger by which it is strooken, assigned to *Mars*. The fourth is *Mese*, because it is middlemost, attributed to *Sol*, who obtaineth the middle place among those Planets. The fifth is *Paramese*, as next to the middle, given to *Mercurius*. The sixth is *Paranete*, neere to the last, assigned to *Venus*. The seventh is called *Nete*, the last in order, attributed to *Luna*. Some men perchance will make a doubt, whether such an instrument may bee made by art or no, or whether those higher orbes, so far placed from common view and vnderstanding, might from such an instrument be liuely represented vnto vs. But they need not make a scruple as touching this thing, seeing *Archimedes*, mentioned in our first Chapter, did performe a far more illustrious piece of work-manship. And there was in the time of *Angelus Politian*, a *Florentine*, named *Laurentius*, who made a mechanicall Sphere of that admirable and stupendious work-manship, quadrated, after the fashion of a Pyramede, consisting of three cubits in length, his circle being made of gold, brasse, distinguished by so many colours, that *Politian* (who with his eyes did behold the curious work-manship thereof) hath nothing doubted to preferre it before the brazen globe of *Archimedes*, as in the description you may reade. Now, if these men, that seeme to cast doubts of euery thing they knowe not, should bee acquainted but with the halfe of those singularities which the Geometricians and Mathematicians of our time, beyond the practice of those Antients, haue continued; I suppose, they would wonder more. For, to shew by art what a clock it is in euery seuerall region or countrie, according to each seuerall houre of the day; what houre of our day is made at all times of the yeere; to measure at an inch the height of the mountaine *Caucasus*; to make an artificiall sayle, by whose help the wind blowing, a gouernour or a Pilot may direct his ship either on the right side, or on the left; to make a gallie cut the seas,

Epif. lib. 4. Epif.
8.

See more of
illustrious
works done by
Claudius Gal.
Ius in Poss. vnr.
Biblio. Selec. To.
2. cap. 1.

feas without winde or oares, by a quadrant astronomically, to measure the heauen, earth, sea, yea, hell it selfe: I thinke it cannot be done without much wondring. And yet there are severall bookes written at this day, though not all as yet published, for the performance of these hie, remote, and impenetrable mysteries, cited by *Possesine* and others. It is true therefore which one saith, *Scientia nullum inimicum habet nisi ignorantem*. But to our Numbers againe. There were seuen sects of the Jews cited by *Niceta*; Sadduces, Scribes, Pharises, Hemerobaptists, Nazarites, Essens, Herodians, There be seuen orbs of the Planets: wherein *Plato* hath erred, by making the Moone to be sited about the Sun, contrary to the opinion of *Ptolomy*, and *Regiomontanus*; who place the Sunne in the midst of those Planets. Now, if *Venus* and *Mercurie* were beneath the Sunne, as *Plato* imagineth, it would follow, that the Sun would lose his light, from the density of those bodies. The like would be found in the interposition of the Moon betwixt the Sun & our sight, which savoureth of much absurdity. Though therefore *Plato* were a great Philosopher, yet he was but a mean Astrologer. As nature, to the finding out of those secret treasures hid in the earth, hath 7 proper operations, as, distillations, euaporations, sublimations, exhaltations, circulations, rectifications, cohobations (portentuous names, me thinks): so our Spagyricks or Chymicks haue as many mo for the right ordering and preparing of their bituminous, fuliginous, oleaginous, sulphureous, sufflaminous, ebullious, carbonarious furnaces, to make our Epithetons answerable. Wherefore it is said by one of them, *Non minus hac ars suo reuerberatoris furnis indiget, ac monte Ethna, et perpetuis flammis expirantibus natura*. *Ioseph Castilienfis*, one of the best Rabbines, in his booke, called The Garden of Nuttes, giueth these seuen titles to hell: *Gehenna*, the gates of hell, the shadow of death, the well of destruction, the scumme of darknes, perdition, pit. Wherefore he concludeth thus, *Hac captiuitas est, ut peccata noxiorum manent, ut iustos aqua comitentur premia, et iniquos debita sequantur vitiorum tormenta*. That incomparable Secretarie of nature, *Plynie*, writeth of a tree that did beare at one time seuen kinde. of different fruites. One bough carried apples; an

*Biblio select. to. 1.
lib. 9. cap. 13.*

*Io. Querceta. de
v. as. granis. a/
sect. cap. 24.*

He that means
to draw the
picture of a
Lubber, must
obserue these 7
properties be-
longing to
him:
In height he
must be the
proportion of
two Pigmyes;
In breadth,
the thicknes of
2 bacon-hogs;
Of presumpti-
on, a giant;
Of power, a
gnat.
He must be A-
pishly witted,
Knauishly ma-
nered,
Crabbedly fa-
moured.

other, nuttes; others, barbaries, grapes, figges, pearces, pomegranates: but he was too good to liue long. *Baptista Porta*, a *Neopolitan*, in his booke touching naturall Magic, describeth a tree far beyond the other, and he sticketh not to call him the delicacies of the garden. But I dare not credit him, they are so prodigious things that hee writeth. In antient times they did vse an harp consisting of seuen tones, called *Hep-tatonon*, of which *Terpander* a Greeke Poet writeth in these verses:

*At nos quadrisonis instantes sapè canamus,
Inde nouoscythara heptanono celebrabimus hymnos.*

There is a seuenfold Chariot of charitie, handled elegantly and suc cinctly by that learned *Platonick*, *Marcilius Ficinus*, *Epis Lib. 2.* There are seuen famous hills about the City of Rome: *Capitolinus* or *Tarpeius*, so named from the Capitole of *Iupiter*. *Palatinus*, from *Pallantes*, *Euanders* sonne killed by *Turnus*, and buried there. *Quirinalis*, from *Quirinus Romulus*, whose Temple standeth there. *Auentinus*, from *Auentine* King of *Albania*. *Calius*, from a Tuscan Captaine bearing that name. *Viminalis*, from a wood of vines growing there. *Exquilinus*, from the vessels or fragments of *Tributes* dispersed in that place.

CHAP. X.

EIGHT.

ALL Numbers, being doubled, must needs be of great efficacy; it being so almost in euery other thing. Therefore this is cald a solid Number, being created from duplication of foure; euen as foure is made of two. *Macrobinus* likeneth it to *Stereon*, made after the form of a Die; which is called a square figure. Foure being doubled, and made eight, it makes two quadra-simila; which, with their altitude imposed vpon them, make a form of a Cube, which is no other than a solid body. So that the Geometricians doo hold, that twice two make foure; and twice foure, making eight, make a double solid

solid body ; as well as three times three, which is nine, or three times nine, making 27 in the whole, do make the other cube a solid body. Wherefore this Number and the seventh (because they are resembled to perfect and compleated men full of yeers, worthy to gouern a Common-wealth) haue been thought worthy, by those Antients, to make the soule of the world perfect and correspondent. His extendure is not the greatest, nor the least.

There bee eight Sphears allowed by *Plato* and *Aristotle*. *Macrobius* subscribeth vnto them ; and he seemeth to mee to gather the excellency of this Number from those eight. Our later Wits haue found out two others, mentioned before. The last of these, according to the probable opinion of Astrologers, is moued from the East into the West by a diurnall motion. The ninth, added to those eight, is volued with the tenth ; and by his owne motion contrariwise endeaouureth towards the ecclyprick line and poles of the Zodiack, which spaceth for an hundred yeers together in one degree : and for this cause hee is called stern and hard to bee perceiued. The eighth is volued from the South to the North by his owne motion ; first, for his vnequall ; next, for his slowe ; lastly, for his swift pase. Other reasons amongst Astronomers I omit. There be eight punishments appointed offenders, mentioned by *Cicero* ; Losse, bands, stripes, talion, ignominy, banishment, death, bondage. Which haue some resemblance to that distinction of hell, vsed by our School-men : for they hold, that it is taken two manner of waies. For the punishment : and so diuels carry hell about them still : or for the place of punishment ; and so it is taken either for the punishment of sense or losse, where is darknes without and within, that is, absence of grace (for, this hath alwaies mourning, as the Text saith) ; or for punishment of sense and losse both together, including darknes without and within ; or for punishment of losse, and not sense, concluding darknes without, but not the same darknes which prineth vs of grace. All these distinctions of punishment, mentioned before, are prooued out of Scripture. The first, out of *Esay*, where hee compareth the iniquity of men to a potters pot, which is broken without pity. The second,

Cap. 30. ver. 14.

Cap. 19. ver. 29
Cap. 18. 7.

C. 1. v. 1.

cond, out of that place in the Gospell; where it is said, *Binde him hand and foot, and let him be cast into utter darknes, &c.* The third, out of the Prouerbs. The fourth, out of the Apocalypse. The fifth, out of *E/ay* 13. The sixth, out of *Mathew* 22. The seventh, out of *Gregory*; where, speaking of hell, hee saith, *Ibi mors semper vivit*, meaning the second death, as it is in the Apocalypse. The eighth, out of the Lamentations of *Jeremie*. Although that God, in the Trinity of persons, be of an vnious essence; yet, according to some Diuines, there be many lesser gods (if it be lawfull to vse this word) as beams issuing from him. For, those whom the Philosophers call gods of nations, the Hebrew Rabbines numerations, we Christians call Attributes; which amount to eight in the whole. That which *Orpheus* means by *Pallas*, the same we attribute to GOD for his wisdom. That which the Philosophers by *Mercury*, the same we signifie by his vnderstanding. By *Saturn*, we mean propagation: and *S. Paul* doth not altogether abhorre this word, seeing he alleageth Poets for his confirmation. By *Neptune*, productiue force. By *Iuno*, a secret nature in things. By *Venus*, loue which cometh from God. By *Sol* and *Apollo*, we vnderstand in God a life that continually shineth. By *Pan*, we comprehend in God a reason as touching the fabrick of the whole world, and how that his vniuersal power stretcheth and diffuseth it self euery where. So that it is thought, that many of those Heathen Theologists, though they ascribed many names to their gods, yet they worshipped but one true God: or, at leastwise, wee may think them to be but Apes, following the steps of diuinity as neer as nature would permit them; symbolizing with the Christians in many things; if they bee well vnderstood. For, calling them gods of nations, or lesser gods, with the Philosophers, wee mean not that they haue equall power with God, or that they were to be worshipped, as our Papists (bending at this day too much to Paganism) will haue their he-gods and she-gods. No; we mean vertues, or certain kinde of operations, as so many celestiaall radiations or Sunbeams proceeding from that infinite and vniuersall splendor of wisdom. And this did many of those wiser and sounder Philosophers think, howsoeuer they couered their doctrine with

with a veile of much darknes and obscurity, lest they should be vnderstood of the vulgar people. Wee therefore hold (lest any man should mistake vs) that all diuinity commeth from God: therefore none but He onely ought to bee worshipped with any diuine kinde of worship. And this, I hope, will stand good both against Pagan and Papist.

Man hath eight properties different from other creatures. He hath a long, broad, and vpright body. Hee followeth that which is honest: whereas brute beasts affect that which nature liketh. He temperateth his passions to the rule of reason. Hee is eleuated aboue the things of the world, by vnderstanding alone. Hee hath friendship with all men, according to euery degree of friendship. He is a ciuill and conjugall creature. By his nature, gentle and full of humanity. Last of all, hee hath a perfect instinct both of mirth and sorrow inspired him. So that it is true which the Abderite saith, *Magnum miraculum homini*, and again by that admirable modern Philosopher, *Vnicuique homini impressus est character cœcivus: cuius vigore possit attingere res sublimes & profundas, idcirco, capax est omnis disciplina*. According to the opinion of some Anatomists, there be eight bones in the scull of a mans head. There bee 8 *Diapazons* or voices in musick, according to *Prothomey*; *Hypodorian*, *Hypophrygian*, *Hypolidian*, *Dorian*, *Phrygian*, *Lydian*, *Mixolydian*, *Hypermixolydian*. There bee eight nominations belonging to God; Art, reason, substance, nature, life, sense, intelligence, certitude, discussed by *Ficinus* and others, who haue interpreted *Plato's* Works. There are eight things good cheap in Court; Terrible lies, false newes, vn honest women, fained friendship, continuall enmity, doubled malice, vain words, and false hopes. There bee eight small blemishes, for which some men haue hardly been taxed. The Athenians reprehended *Simonides*, for speaking lowd; The Thebans, *Paniculus* for spetting much; The Lacedemon, *Licurgus*, for stooping; The Romans, their *Scipio*, for sleeping, snorting; The Vticens, their *Cato*, for eating with both jawes; The enemies of *Pompey*, for scratching his head with one finger; The Carthaginians, *Hannibal*, for going loose with his garments; *Sillani*, *Cæsar*, for going male cinctus.

CHAP. XI.

NINE.

IF by duplication or copulation of Numbers, their powers and vertues must needs be the stronger, as in the last Chapter was proued; then of necessity it must fall out so when they are trebeled, conteyning a certain solidity and stability in them. So that if a threefold cord can hardly bee broken, because of his vnited and auxiliarie vigor; then much more these three cords, ioyned with six more, are vnresistible, according to that of the Philosopher, *Vis unita fortior*. That this Number, from the opinion of Geometricians, carrieth no small diuinity, hath beene shewed already out of *Macrobius*, for that his maruellous triplicity maketh a cube or a solid body. Now, euery solid body consisteth of a threefold dimension, that is, longitude, latitude, and profundity, which is the perfection or *Idea* of solidity. So that a solid Number is as well composed of the vnequall, as of the equall quality, especially if they bee doubled or trebled. As for example: The Geometricians doe hold, that foure-times two, which is eyght in the whole, beeing an equall Number, make a solid body. Euen so three-times three (whose beginning is *Monas*) and three-times nine, consisting of an vnequall Number, produce a threefold dimension, which is a solid body. His extendure is as large as some of the other.

There are nine Muses signified vnder this word *Memosune*, conteyning nine elements in the whole. Whereupon *Scaliger* calleth this a most perfect Number; from the concert of Musicians. But how can this Number, saith he, be applied to musicall tones, seeing there are eight kinds of *Diapasons*, not nine? Againe, the Antients erred in this, in that they called this, The Number of the heauens. For, there were but eight in those daies when they liued: how then could the ninth agree with them? This of *Scaliger*, by way of objection,

Poet. lib. 1. cap. 1.

Though *Scaliger* followed
heerein the opinion
of *Prologus*, by num-

iection, might easily be answered. For, by *Scaligers* confession, there were but three Muses at the first : afterwards the fourth was added. Then they grewe from foure to seuen, from seuen to nine. And why might it not be so with the Number of the heauens, seeing *Calius Rodignie* auerreth, that they were nine at the first ; and afterwards, by later inuention, they grew to the Number of tenne : euen as that instrument called *Τετραχορδον*, was added to *μοναχορδον* and *Monatellaron*, to make the harmony more full and compleat ? And it may be, that *Cælum Empiricum* was not numbred for one of them among the Antients. There be nine kindes of constitutions out of *Galien* ; One temperate, or mediocrous, in which all the qualities serue, according to equilibrious proportion ; eight are intemperate : in which, one or two excell the rest ; from whence foure simples, that is, hot and cold ; foure compounds, that is, hot and dry, hot and moist, cold and dry, cold and moist, are deriued. In prescribing of sick persons a diet, nine things must be considered ; Goodnes, measure, quality, custome, delight, order, time, the houre, and day. There are nine Spheares in the sensible world, moued from the heauen we call *Empiricum*, which is vnmoueable ; vnto which *Metatron* serueth. So there be nine companies of Angels moued by God, who is *Primum mobile*, seruing him day and night. Some Angels are called *Difformes* ; and they are personally distinct in their essence : of which, *Lucifer* was the greatest, falling the first day in which he was created, according to the opinion of some Diuines. Some are made perfect and blessed after their conuersion, endued with a co-operatin g grace, wanting their owne proper body ; to speake with that notable Schoolman.

There are 9 principall archhereticks, from whence all other proceed ; *Basilides*, who dreamed, that God was a mind created, called *υ̅ςυ̅* ; *Gnostike*, who hold, that the nature of God came from the substance of soules ; *Anthromorphites*, that God was the image of a corruptible man ; *Collobarus*, that there weretwo gods ; one true ; the other cald *Deus*, creator of the world ; *Simon Magnus*, that God was not the Maker of the world ; *Apelles*, that there was one good God ; the other bad, begotten from

bring but eight *Diapasons*, yet *Aristoxenus* counteth 13, which is a greater Number.

Metatron is taken two waies: for *Moses* Angel, for the secret of the minde. According to these nine orders of Angels, *Ficinus* hath framed nine orders or degrees of the Trinity. *Epist. lib. 2.*

These things
may be said to
be true, accor-
ding to a kinde
of resemblance
or imitation,
or (as he saith)
Atonsiue, but
not really or
potentially.
P. Scal. conclu-
sio.

Math. c. 4. v. 6.

c. 19. v. 10.

c. 19. v. 4.

the other: *Archontick*; that the God of the Law and Prophets was not Father vnto Christ; *Sabellians*, that God the Father was borne of the Virgin *Marie*, that he was crucified and buried; *Mentazismontes*, that the Sonne was in the Father, no otherwise then one vessell in another. There be nine subiects of all liuing things; God, Angell, Heauen, Man, Imaginative, Sensitiue, Vegetatiue, Elementatiue, and Instrumentatiue. All these haue a threefold scale of vnderstanding, whereby secrets of secrets are discerned; Of degrees, whereby their aptitude; Of nature, by which secrets with their secrets of secrets, from an essentiall kinde of collation, are examined and accommodated. Man hath nine co-adjutorie helps from those nine orders of Angels mentioned before. From the Angells, he is corroborated to be a messenger of the diuine will. From Archangels, to beare rule ouer beasts, the fishes of the sea, and birds of the ayre. From Principalities, he obtaineth all manner of strength. From Vertues, the force or efficacie of strength. From Powers, hee getteth helpe against his enemies. From Dominions, help to the attainment of his wished end. From Thrones, remembrance of heavenly blisse. From Cherubins, light of the minde. From Seraphins, perfect order of loue and feruent charity. Astouching all these auxiliarie helps, our Schoolman, from whom I borrowed this Number, concludeth thus: *In vaxum laborant, qui naturali cursu, et proprijs viribus, ad tam alta contendunt*. If wee might giue credence to this learned mans distinction, I doe not see but we might better giue diuine worship to Gods Angels, than vnto any Saint in heauen: For, it is without question, that great power is giuen them from God, for the preferuation of mankinde; otherwise the diuell could neuer haue cited Scripture to haue tempted Christ in the wildernesse, how that the Angels had care ouer him, that he should not dash his foot against a stone. But in the Apocalypse, from the Angell of God wee haue an expresse commandement, that neither Angells, nor Arch-angels, nor Thrones, nor Principalities, ought to be worshipped, but God onely; seeing all those Tribes, all those Hierarchies of Angels, all those Elders, praying God, and singing *Halleluiah*, fell downe before the Throne of the Lamb, and

and worshipped him. If therefore Angells, co helpers and co-adiutors to man, are not to be praied vnto; much lesse any Saint of Heauen: who though they enjoy a place not much inferior to those Angels, and are made fellow-heires with Christ in one and the selfe-same Kingdome, yet this must bee imputed to Christ, not to their owne righteousness; beeing sometimes men on earth as we are, subject to the like infirmities, as we be; and so shall remaine, vntill Christ, with his glorious mantle of righteousness, shall couer our vnrighteousnes. Therefore such manner of Numbers, giuing so much to Angels, whereby the least jot of Gods glory, dominion, or power, may seeme to bee impeached, ought warily and discretely to be read. I know, our School-man had these and such like from *Dennis Areopagite*; who writeth so of these Angelicall Orders, as though he were dwelling among them: but, by his leaue, hee writeth many things at randome, some others hee dreameth; yea, the best he writeth touching those hierarchies, are but bare conjectures; and those so childish, friuolous, paradoxicall, as leuer thought it meere tediousnes and curiosity to reade them. This I thought good to annex by way of a Caueat, lest any man, through ouer-much curiosity or simplicity, might bee beguiled.

There bee ninethings which in the soule cannot disagree; A Number mouing it selfe, that which wee call *ετελεχεια*, harmony, spirit, light, Atomes, fire, aire, earth. As of Angels: so there bee nine orders of diuells. The first are called false gods: for, they will be worshipped as Gods; looking for sacrifices and adorations: whose Prince is *Beizebub*. The second are those spirits of lies, spoken of by Saint *Paul*, who are addicted to Oracles, and by their inchantments, defusions, predictions, and diuinations, deceiue the people; whose Prince is *Artertera*. In our bookes against Antichrist and his members, I haue counted the Pope for one of this number, and I haue cited *Bernard* for mine authority; who calleth Antichrist, The Meridian Diuell. The third are those vessels of iniquitie or wrath, the inuentors of all manner of wickednes and euill arts: *Belial* is their Prince. The fourth are the reuengers of wickednesse; whose Prince is *Asmodens*. The

fift are those Prestigiators, who fain miracles, and seduce men vnder colour of false superstition: Satan is their Prince. If I were not to be thought vncharitable, I should place our Iesuites in this rank. The sixt are those aerie Spirits, who send forth thunder, lightning, and tempests, corrupting the elements, causing pestilences, and other direfull maladies: their Prince is *Mercurius*. The seuenth are Furies, sowers of discord, warres, vprores, depopulations: their Prince is *Abaddon* or *Apollion*, mentioned in the Apocalypse. The eighth are slanderers and detractors, messengers and explorators of strange newes; whose Prince is *Asaroth*. The last are tempters, whereof one is appointed to euery man; whose Prince is *Mammon*. To conclude of all these, there is neuer-a-one good; and, as One noteth, *Nullum est malum quod penetrare non audeant, nullum bonum quod faciant*.

There are nine holes or cauernacles in mans body, whereby the naturall parts perform their duty, according to their temperature; handled at large by our Anatomists. *Iohannes Franciscus Picus*, nephew to *John Picus* Earl of *Mirandula*, hath written nine worthy Books against false Astrologie, Chiromancie, Geomancie, Sooth-saying, Magick, Diuination; whose contents you may reade in *Possennine, Biblio select. To. 2. Cap. 3.*

CHAP. XII.

T E N.

WE are comne at length to the Number of all perfection; within whose compass or centre all other numbers consist, and without whom nothing seems to carry the type of perfection. *Pythagoras* calleth it the receptacle and production of all things, for that, by a collectiue kinde of progression, either it makes other Numbers the more perfect, included within it; or, joyned with others, it maketh his owne perfection the greater. It is a Number (without question) of admirable power and vertue, especially in that we call formall Arith-

Arithmetick, being chiefest among those sphericall numbers. From the vnity, duality, ternary, and that which is called *Tetractys*, ariseth his composition. For that, being originally diuided from his omnipotent power, proceeding to the Art energeticall, concludeth ten. Now, the quinary being his moiety, standing in the place of Signifier, conteyneth on his right side the next highermost Number, which is six; and on the left, the next lowermost Number, which is foure: either, ascending or descending, conjoynd together, iust ten is made in the whole. And being backwards reduced into one (wherein lieth his excellency) ten is made again: which, numbred vnto twenty, make an vnity; and so passing to an hundred, a thousand, and vpwards. Therefore the Greeks note ten with the letter *Iota*; the Hebrews, by a punct: which signes, notwithstanding, both to Barbarous and Latines, represent a simple kinde of vnity; whereof *Pythagoras* Symbole was framed, often mentioned in this discourse. His extendure stretcheth large.

There be ten Commandements giuen vs from God; three as touching the first Table, seuen concerning the second: wherein is redargued the insolencie of Papists; who, by putting out of one, for their better confirmation of images, and wrong-displacing of another, haue gone about to marre this golden chain of vnity, which God himself hath linked together with a knot of inuolable and indissoluble confederacie. Whom therefore GOD hath put together, let no man put asunder. There be ten Orbs or Sphers; three greater, seuen lesser. All these moue sauing *Empyreum*, which is the Seat of GOD himself. Vnder ChrySTALLINE, wee vnderstand that part of the first matter, which (according to *Aristotle*) is diuided into 2 Orbs, the highest being called *Primum Mobile*. This is swift with his motion, beeing of an influxiue vertue as touching things inferiour. The firmament hath many of the others properties. It is called the diuisiue or partition of waters, gloriously arraied and picturated with stars. There bee ten beginnings or elements belonging to symbollicall Philosophie, cald of some, The steps of a ladder; by which a man may comprehend the knowledge of all things, whether they consist in true vnder-

Plato concludeth all his moral Philosophy in ten Books, touching the framing of a Commonwealth.

By those ten
Sephiroths,
are meant
those 10 scales
of perfection,

vnderstanding, sense, science, faith, from the greatest vnto the least. These contain diuerse kindes of workmanship, according to the diuision of those learned Rabbines. The first is the minde of man; than the which, nothing can be found more diuine: for, as God in the greater world; so the minde of man among those ten Sephiroths beareth the principality. Those ancient Iewish Rabbines speak much of these scales, calling them by the name of generations or numerations. The second is man himself; begotten from the miracles of nature, to speak with *Hermes*: others call him The vniuersall restauration of mankind after his first Fall, a little God, the image of the Deity, an intelliger of diuine mysteries, an Angell on earth, a Citizen of heauen, with many other excellent appellations. The third is a reception of our first father *Adam* and his posterity to the Colledge of Prophets, continued by a kinde of succession or tradition, successiue one after the other. For, *Eue*, being taught by *Adam* of a Saviour to-come, after shee had conceived her first sonne, cried out, I haue found out that *swain* vnto, so called in the Hebrew Language: which letters she had learned before of the Angell, called *Metatron*. This was *Cain* (as some Rabbines interpret) who kild his brother *Abel*, with a trunk of a tree (some write, a wooden key): for, at that time there was no vse of iron. Now some, either from this wood wherewith *Abel* was kild, or from the Ark of *Noe* rather, doe typically vnderstand the suffering of Christ vpon the Crosse made of wood, for the saluation of mankind: for, *Ioh* saith, that *Noe* did put his trust in the wood. And that as *Adam*, by eating of the fruit of the Tree of life, did take life from himself and his posterity: so by the wood whereon the second *Adam* was crucified, it should be restored again. The fourth consisteth altogether about the parts of symbolical Philosophie, which the Rabbines call Anagogicall: of which you may read enough in *Capit*, *Picus*, and *Galatinus*. The fift is as touching those two places; Paradise and Hell: for, they all hold, that there is a twofold place appointed vnto man for his twofold condition and reward; corporall and spirituall. The one is called An illuminating speculation, that is, vivifying: the School-men call it An intuitiue knowledge of God;

God ; which accompanieth the soule separated from the body by the light of glory ; which, to them that earnestly seek after heavenly things, is onely beatificous. The other containeth an illuminating kinde of vision, but no contemplation ; which is made by *Species* connaturall, and is not accounted blessed. The one is heavenly ; the other, terrestriall. The Rabbines hold, especially *Raban Gernudensis* on *Exodm*, that a man shall neuer be made capable of the first intuition, before the soule is separated from the body. If at any time, say they, G O D bee said to be seen of man, that is, with any corporeall sense, it is done by an Angell, and not otherwise. It seemeth, that these Rabbines, maintaining this doctrine of a twofold place, knew nothing of a third, which is their Popish Purgatory. They must therefore go to *Plato* and his Followers for their supposed Purgatory, or else it will not bee found in *rerum natura*. The sixth is concerning the communication of the world : for, man being called *μικροκοσμος*, and that great sensible world, communicate both together in *Metatron* ; which is no other than the agent intellect of the first Mouer ; one with the heavenly nature, as being inferiour ; and with the Angelicall nature, as being superiour. Now, the supreme world, with that third incomparable and super-supreme, communicate together in the soule of *Messias*, as beeing an essence between them both, consociable with the Angelicall and diuine world. Neither doth the soule of *נוח* and *יהוה* differ, but that the one is the Well of liuing waters ; the other, the riuer of life. Hence comes it, that there is a corporeall world ; which, first, is composed of the heauens, and heavenly bodies ; secondly, of the elements, and things elementary ; thirdly, of the nature of man, and of singular men, which is man, the lesser world ; which beeing animated, is illustrated with his owne proper minde, which is called *Metatron*. Now, the supreme world consisteth of separated intelligences, full of *Species* and forms, including soluted mindes and Angels : of those Symbolists it is called, *Idea ideat a omnium visarum* ; vnto which is referred all kinde of indiuiduall vitality, specificous or generificous. The third is of the Deity, which is made of that which they call *Seraphim*. In *Deuteronomy* he is called Thrice holy. Of this

K

world,

C. 5. v. 12.
C. 10. v. 8.

See more as
touching this
point, out of
S. Ierom, vnfol-
ding these
words in the
Gospell:
*Dico vobis,
quod Angeli e-
orum in cælis
semper vident
faciem patris
mri.*

world, *Rab Hamai*, in his Book of Speculation, writeth thus: *Hic itaq; tertius mundus in æternum & ultra extenditur, nec concavus, nec convexus, nec carinatus, nec superficialis habens.* The seventh is, as touching the Sabbath, which is the mysterie of the liuing God, and symbole of the higher world, where all kinde of labour ceaseth: whose breach is forbidden vs by a twofold prohibition in the Law; First, in *Deuteronomie*, *Obserua diem Sabbati*; the next, in *Exodus*; *Remember, that thou keep holy the Sabbath Day*; the one, as touching the inferiour world; the other, belonging to the superiour: the one affirmatiuely; the other negatiuely, according to that distinction mentioned in our fourth Chapter going before. The eighth is to bee vnderstood of those fifty gates of intelligences, committed all to *Moses*, saue one; and of those admirable paths of wisdome, wherein all the diuine Law is comprehended, and all kinde of science, whether it be literal, anagogicall, verball, arithmetically, geometrically, harmonically. Of these, more shall be said when we come to the fiftith Number. The ninth is wholly occupied about Symboles of Angels. For, as one of their Rabbines writeth, *Look what tongues our mindes haue in spirit and verity, the same tongues haue Angels.* And as those diuine Spirits speak with the tongues of Angels: so doo the spirits of men hearken to the ears of the minic. This Rabbinicall doctrine must be wisely read, and with cautelous circumspection. For, by this wee must not allow of familiar Spirits (called *Gemy* or *Lares*, by those Platonicks) ministring vs such things as wee are to speak: for wee knowe, that God speaks within vs, and he is the mouer and searcher of the heart; and if we haue any diuine spirit within our bodies or mouing our mindes to any good action (farre otherwise than the god of *Socrates* moued him, mentioned by *Apuleius*), wee must think it to bee God himself dwelling within vs, opening the closet of our mindes; or else that it is his diuine Spirit, euermore speaking vnto vs in our prayers and supplications, beeing ready alwaies in all our temptations and necessities to assist vs. What force the tongues of Angels haue; what power belongeth to those blessed and heavenly Spirits; what vertue is in our owne mindes or spirits, segregated (as it were) from our bodies by any kinde

kinde of Enthufiasme, tranſe, or viſion, to vs is vnknowne, more than God's Word hath reuealed vnto vs. And therefore it is good for vs, Not to giue too much credit to ſuch manner of Rabbinicall and hyperboicall ſpeculations, ſeeing by the Word a man cannot warrant them.

There be ten reuengers belonging to the minde of euery man, which are indeed as ſo many Furies; Ignorance, ſadnes, inconstancy, deſire, iniuſtice, luxurie, enuy, fraud, anger, malice; which is ſomewhat neer to that wicked denarie co-ordination, mentioned by thoſe Hebrews. The intellectuall world containeth ten properties or qualities. It is diffuſiue, immutable, incomprehenſible, moſt free, noble, perfect, indiuiſible, conſtant, vniuerſall, without contrariety. Thoſe ten Sphears figured by *Zacharie* the Prophet, by a golden Candleſtick diſtinguiſhed by ſeuē Lamps, with a Boawl vpon the top of it, with two Olive-trees ouer it, are no other than thoſe that we doo hold. For the heauen called *Empyrum*, whatſoeuer light miſeth or is infused into bodies, it is deriued (as it were) from that firſt Fountain. We deny, that it hath any true body. This beareth rule ouer the other nine, as a Captain ouer his ſouldiers, as form doth the matter: wherefore, expreſſing the type of a Monade, it maketh the tenth Number perfect. This I haue borrowed from that admirable Theologiſt and School-man, *Paulus Scalichius*, often cited in this diſcourſe. Now, as touching the reſidue of thoſe heauens or Sphears, to ſpeak after the manner of thoſe Pythagoreans, we may call the Moon (if we will) A celeftiall kinde of earth, an earthly kinde of heauen; *Mercury*, a verſipellous Star, transformable. *Lucan* calls him The Arbiter of the water; *Venus*, the air, vivificous by her temperate heat; the Sunne, the fire confirmed by reaſon. But, after an inuerſe or prepoſterous order, we may call *Mars* The fire, becauſe he is a kindler of diſcord; *Iupiter*, the air, couſin to *Venus* by his nature; *Saturn*, the water, that is, an old Planet of a damnable frigidity. The reſt, as, the eighth Sphear not wandring, we may call The earth, the order of computation requiring it ſo; but that *Copernicus* will not allow it, ſeeing hee maintaineth, that the earth mooueth: which error was firſt broached among ſome of thoſe

C. 4. v. 2, 3.

Conclu. de mūn-
do cæleſti.

Verse 14.

antient Philosophers. The Prophet *Zachary*, mentioned before (if we dare credit the exposition of some Interpreters) did rightly call that the earth, which is included with two earths, about which there is nothing to be seen with our eyes. Now, some will haue the waters vnder the heauen, to be those seuen Starres which are vnder the Firmament. These are congregated, all, into one place, because, as he saith, *Omnis Planetarum virtus in uno Sole collecta est*; meaning by this, that they borrow all their power and light from the Sunne. This congregation of waters is not absurdly called, The Sea or Ocean. We hold the waters about the Firmament, to bee that ChrySTALLINE Orb; and in him, those Animals, which otherwise are those Signes of the Zodiack. To that celestially Frame, God hath giuen a liuing substance, rationally, capable of vnderstanding: so that it is true which *Aristotle* saith, *Nihil reluctari caeleste corpus suo motori*: True, if wee hold, that *Caelum* Emptiness is not moued, but from GOD it self, who moueth all things by his omnipotent power, but is moued, no waies himself. And this is (as I think) more agreeable to our Christian Religion, than the opinion of many Philosophers; who are compared to those clocks or dials in Rome, for their mutuall and continuall contradictions.

The true vie of Astrologie consisteth in the ten following: First, it sheweth vs the causes of the admirable dissimilitude, not onely as concerning Regions, but touching the wittes of men, and their manners, vnder diuerse Climates. Secondly, it remonstrateth what is the cause, that so great diuersity ariseth. Thirdly, what destinies or euents at certain times are like to fall vpon Countries; being called, Indicall Astrologie. Fourthly, it foretelleth the variable state of the air and other elements at euery moment. Fifthly, it telleth vs the happy or vnhappy increase of fruits, be it corn, wine, oile, or whatsoever else the earth bringeth forth: which was experimented by *Thales*; who, fore-knowing a dearth to come, kept in his fruits, and sold them at an high rate. Sixthly, warres, famine, vnusuall drought, inundations, death of cattell, changes of Kingdomes, destruction of Princes; and so forth. Seuenthly, what times are fit to sowe, plant, or to doo any other thing.

appears

appertaining to the Art of Husbandry. Eightthly, it giueth much light to those who professe Physick, take vpon them to be Pilots, discouersers of Countries and Kingdomes, or will gaine them any knowledge in the Art Apodemicall. Ninthly, from this science are made Prognostications and Ephemerides, needfull for all sorts of men. Last of all, it sheweth vs the temperature of all kinde of indiuiduous, all kinde of houely, dayly, weekly, monthly, yeerly dispositures, alterations, and inclinations.

Auicenna teacheth vs, how that there are tenne things which will shew vnto vs fitting time or occasion to take physick; Trembling of the heart, oppression in a mans sleepe (some call it *Incubus*) giddinesse of the head, a turbidous countenance, weaknes of motion, vehement ruddinesse in the face, teares of the eyes, sadnes and feare, solitarinesse, a kinde of lassitude, and loathing of meats. And he concludeth thus: *Omnis res qua de suo mutatur usu, maximè autem agritudo præsens, medela inasgens indicat.* Our Treatise, wherein I haue prooued the Bishop of Rome Antichrist, consisteth of tenne inuincible reasons or demonstrations. Politick fellowes, or Phylosophers, are commonly bewitched with these tenne pestilent euils: They are not content with the present state. Their god is the Common-wealth: their Scripture is Parliament: their life is sensuality: their end is damnation: they are fit for all times; not vnmeet for all places: they are content with all religions: they go vp and downe to heare newes: they thinke their wisdome onely wisdome, as the Grecians and Romanes did.

CHAP. XIII.

Of confused and promiscuous Numbers.

WEE haue gone along in order, from the Vnarie, to the Denarie Number, beeing the forme or perfection of all the rest. Wee meane to speake now of others following. I call those confused or promiscuous, which are cited by au-

authors without any order or partition, many times not giving them a right signification, according to their worth and dignity, perchance huddling them together all in a heape, without note and distinction, slightly or perfunctorily passing them over. In this Chapter therefore, according to our module, wee will intreat of all their kindes, significations, vertues, extendures, not omitting any one noted by others, to haue the least representation of vertue, mystery, diuinity included in him. First wee, will beginne with the twelfth Number.

There is nothing so remarkable in this, as the twelue signes. For according to this Number, the Antients haue diuided the *Zodiack*, following herein the Moone for their guide and mistresse. Euery signe they haue diuided into 30 parts. For the Sunne (as they affirme) in thirty dayes space runneth his course through the twelue parts of the *Zodiack*. Marry, whether he runneth his course alike, there groweth the question. Some Astrologers affirme, that he runneth ouer the South signes, swifter then those of the North. In our books therefore as touching Antichrist and his members, we haue symbolized something touching these twelue signes, by making the Number of Antichrist and his Ministers, according to Theologicall, Astronomicall, Anatomieall proportion, to agree with them. Wherein nothing is omitted as touching the lineaments and fabrick of that vast and monstrous body, from grounds of Anatomy, nothing belonging to their signes, from rules of Astronomy. So that if I haue fitted them with curious points out of Theology, Astrology, Anatomy, Physick, and Metaphysicall Philosophy, beyond their expectation; I hope they will ascribe it to the few houres and dayes I haue spent in the Art of Numbring. This Number is not without his extendure, answerable to his dignity.

There bee twelue Apostles, twelue Patriarchs. About the time of those ancient Hebrew Prophets, there were twelue learned Philosophers, that were famous for the Art of Chronography, cited by that excellent Schollar *Peterinus*, *Thales*, *Pythagoras*, *Heraclitus*, *Anaxagoras*, *Democritus*, *Parmenides*, *Empedocles*, *Socrates*, *Plato*, *Aristotle*, *Epicurus*, *Zenon*. *Carran*,

There bee twelue excellent and precious stones, treated of by *Leunius*, which haue many and rare vertues in them *Lib. de mira. natu. ac Exhor. ad virā. op. institui. cap. 58.*

The Kings of France (if wee beleene *Claudianus Sifellius*) haue vsually twelue chosen Counsellors of State about them.

dan, a man of subtile iudgement, much reading and vnderstanding, combineth the duty of a Physician in these twelue qualities; Touch, sight, smell, memory, wit, learning, experience, wisdom, iudgement, contempt of wordly things, singular loue of the truth, diligence. That which the Paracelsians call *Antimonie*, hath twelue excellent preferuatiues. The first is called *Panchreston*, helping many euill affections; *Pantagogen*, fit to purge all kinde of humors; *Theodoretum*, for his diuine help; *Ζηφύλλον*, for his efficacie in preferuing of health; *Soterion*, an wholsome medicament; *Lysippyreton*, extinguishing all kinde of hot agues; *Theodoton*, a remedy giuen vs from God; *Theopempton*, sent from God; *Panareton*, endued with all kinde of vertue; *Polychreston*, good for many things; *Isechryson*, which is to be equalled with gold; *Lysiponon*, mitigating all kinde of paine and grieve.

There bee fourteene externe chanelles or passages in mans head, according to some Anatomists. Vnder the seuentene, those seuentene humors mentioned by *Cardan*, may be represented. *Zoroastres* dwelt in the wildernesse twenty yeeres. *Moses*, in his booke of *Genesis*, instructed from God himselfe, entreateth of twenty two high and profound poynts, such as were neuer handled by any Phylosopher, Iew, or Gentile; The beginning of the world, God, principles of humane things, that we call *Chaos*, *Deep*, darknes, waters, Arid, hearbes, plants, Sunne, Moone, Starres, beastes, man, the soule intelligent, Angels, Deluge, Gyants, Towre of *Babel*, diuision of Tongues, and so forth. All these things, and much more, he hath written in such a stile and character, that those antient Hebrewes, Greekes, and Latines, haue wondered at his writing. So that some haue not sticked to call him Gods Secretary, taking pen in hand, to write by his appoyntment. There be twenty foure propheticall books, called Canonically, according to the Greeke Alphabet. Twenty foure Elders are mentioned in the Apocalypse. There were twenty foure famous Physicians of *Arabia*, whose names are these, alphabetically set downe in this wise: *Aboal*, *Achme*, sonne to *Abraham*, *Agazo*, *Asal*, *Albumazar*, *Albuer*, *Ammuram*, *Anicenna*, *Auerrois*, *Auenzoar*, *Ebezenzar*, *Elabin*, *Hunim*, *Hamech*, *Elengazar*, *Ha-*

Lib. de arte curan. parua.

There be thirteene mathematicall instruments cited by *Posse*. *Biblio. Selic. To. 2. cap. 9.*

There be 18 kindes of pithongs in musick, treated of by *Prolomy*, *Euclide*, and others.

Polidor. Virgil maketh mention of twenty seuerall nations which worshipped twenty strange gods.

Lb. 1. cap. 1.

There are twenty two Hebrew Letters, according to the Number of those Latine Elements.

Saint Hierom
affirmes, that
the Hebrewes
made them a
Cytharen con-
sisting of 24
strings to the
forme of A.
Epist. ad Darda.
de. instru. music.

Andra. Lau.
Anato. lib. 5.
cap. 8.

There are 30
Ornaments
required in a
faire Virgin,
expressed ele-
gantly in verse
by Cornigerus,
which were
found in Helena
of Troy.
Silva. nuptial.
pagina. 182.

Epist. lib. 5. Epist.
11.

An. Lau. Anato.
lib. 5. cap. 12.

ly Abbas, Haly sonne of Abbas, Isaac Abenamaraw, Mesne, Ra-
bi, Raxis, Sabor, sonne of Zuzer King of Medoram, Serapio, Xi-
rase King of Med. It seemeth by this, that Physick was in
great request in those times, seeing Kings were not onely Pa-
trones, but chiefe professors of that *Æsculapian* Science;
which now by vnskilfull Empiricks and methodians is taken
in hand, to the great reproach of that worthy and learned stu-
dy. Out of the Text of Scripture, and Dennis *Arcopagite*, as
also from some School-men, it will easily be proued, that hell
hath twenty foure seuerall and distinct punishments; Heat of
fire, a gnashing of teeth, darknes, smoke, weeping, sadnesse,
aspect of diuels, crying, ariditie, thirst, sulphureous smell, the
worm of conscience, bands, prison, fear, grief, shame, enuy, ran-
cor, want of diuine vision, the taking away all hope of redēp-
tion, proteruous phantasie, mad concupiscence, irascible furie.
The twenty fift Number is famous for this, in that there bee
so many interne holes or creuises in the head of a man, ac-
cording to the probable computation of some Anatomists.
The twenty seuenth is a solid Nūber, consisting of three times
nine, spoken of before; vnder which progression, *Hugo de*
S. Victore concludeth the quaterne faculties of the soule. The
thirtieth Number is not without some secret vertue, being a
triplication of the denarie; neither doth it want his significa-
tion, because, in the space of thirty dayes, the Sunne runneth
his course through the twelue parts of the *Zodiack*, touched
before in this Chapter.

His extendure is famous for those thirty antient Ciuill
Lawyers, whose bookes are mentioned in the Pandects of *Ius-
tinian* the Emperor. Their seuerall names are also recorded by
that excellent Scholar and Latinist, *Angelus Polissian*. There
bee thirty two teeth in a mans head, by consent of all Anato-
mists, on both cheekes equally diuided. But it is strange, that
most men should haue so many, and others so few. Some
write, that *Enripheus*, *Cyreneus*, and *Phirrus* that was King of
Epirontes, had but one tooth in their vppermost jawe; and
that *Direphna* daughter to *Mithridate*, wanted both rowes of
teeth. In *Hercules*, and others a threefold chest was found.
But this was beyond the ordinary course of nature. The *Zo-
diack*

diack hath thirty five burdens, called in Latine *Gestamina*. But there is no Number more famous in the Scripture then the fortieth Number. God made the raine to fall forty dayes together on the earth. Christ made the raigne of our saluation to abide forty houres together vpon the earth after his Passion, according to the Symbole of that learned Cardinall. *Moses* tooke the Law vpon mount *Sina*, for forty dayes. Christ, in forty houres, went away Conqueror ouer heauen, earth, and hell. *Helias*, fed with one morsell of bread, came in forty dayes to the Mount of *Oreb*. Christ, fed with the Martyrdom of his Crosse, after forty houres expired, came from darknes to life againe. Christ againe did fast forty dayes in the desert, and ouercame Satan. Now, for the further explaining of this; some hold, that the soule of Christ remained separated from his body forty houres, taking them from three dayes: For, he suffered about the vernall Equinoct, that is, at that time when the dayes and nights are of one length; and about the middle of the day he let goe his spirit. So that hee died six houres before the Sunne went downe: because, in the time of the Equinoctiall, if the day haue twelue houres, the middle of the day hath six before Sunne-set. He was buried about the completorie houre, that is, about the going downe of the Sunne. He staid in his Sepulchier an whole night going before the Sabbath day, and the whole day of the Sabbath, which contayne in them twenty foure houres. In the morning going before the Dominicall day, which was the third day of his death, he rose againe. The morning goeth for two houres before the Sunne riseth. So that wee must beleue, his body remained in the graue on that third day, for the space of tenne houres. Now, six houres of the day of his death, and twenty foure of the whole Sabbath day, make full thirty. Adde tenne houres more of the night following the third day, and they make vp iust forty. Therefore the soule of Christ was separated from his body for the space of forty houres, that is, six before his buriall, and after that, thirty foure. But in this computation (which cannot be done without exact Numbring) we must obserue one singular Note; How that the Euangelists, attributing the space of Christs death to the Ablative sense,

*M. Vigerius
de cha. christia.*

will not haue whole dayes meant heereby, but part of whole dayes. By this wee may learne, how needfull the vse of Numbers is, to the right vnderstanding of diuers passages in Scripture, whether they be doctrinall, or historicall.

Now, in Chronologie, or iust supputation of yeeres, that is, to knowe how long those antient Kings mentioned in Scripture, did raigne, there is nothing so needfull as the Art of Numbring. And if you marke it well, in all their seuerall Raignes or Regiments, no Number occurreth so often as the fourth Number; as though God had appointed vnder this Number, the whole race or period of their kingly succession to haue bene concluded and determinated. As for example: *Moses* gouerned forty yeeres; *Othniel*, 40; *Barac* and *Deborah*, 40; *Gedon*, 40; the Philistins *interregnum* consisted of 40. *Saul*, *David*, rained as many; which I haue collected from the computation of *Canus*, who hath joyned Theology and Chronologie together the best of any Popish Writer that I knowe. The Rabbines in their *Talmud* speak much touching those forty two diuine letters, & such as had them in venerable estimation: but what they signifie, and to what vse they serue, I could neuer yet learne from them. It is holden by those learned searchers of naturall Philosophy, confirmed by many famous Physicians, that the whole Fabrick of mans body in the space of forty five dayes, is perfectly and absolutely framed in *Embryo*, or the mothers belly. *Epimenides* slept for the space of fifty yeeres. This Number must needs bee vertuous and famous, for that it representeth those fifty gates of intelligence mentioned before. For, according to those Rabbines, (notable for their Symbolicall doctrine) there was nothing before the creation, but God and his name, and his onely wisdom gotten from all eternity. So that the gate of the first creation, being shut from *Moses*, notwithstanding he sought out the Law by the other nine and forty, *Isue* did inquire it by one lesse; *Salomon* by two, who (as *Rabbi Akib* expoundeth) labored about measure to reduce the same, but could not. Hence, saith *Rabbi Jacob Cohu*, our ancient Fathers walked through many waies, that in the end they might put their feet in these admirable steps of wisdom deliuered them by *Zadkiel* to *Abraham* our Father.

*Lo. Theo. lib. 11
cap. 5.*

Zennius holdeth, that men children are perfectly formed in their mothers belly in the space of 30 dayes, but women in 42 or 45 *Lib. de Mir. natura. 4 cap. 23.*

ther. I dare not wade too far among those Iewish Doctors, lest I should wander out of my way. For they are mysteries: and I beleue, if *Sphinges* interpreter were here, he would scarce vnfold them. Now, besides the enquirie of these fifty gates and thirty two paths, they were very curious in searching out the Number of Gods name, called *Tetragrammaton*: which if it bee well expounded, say they, will arise to fifty two, according to the Number of Angells. And this Number they sliue not to call The colledge of letters.

The fife and fiftith Number hath his excellencie in this, in that according to *Callippus* and other antient Astronomers their calculation, all the Planets with their Spheres, either retrograde or Stationarie, containe iust the quantity of this Number. The last Number that I meane to speake of, is the seuentie two, famous for so many yeeres together, from the translation of the Bible out of the Hebrew into the Greeke Language, by those seuentie two interpreters, by commandement of *Ptolomy* the Egyptian Emperour; beeing a worke that could not haue beene done with the helpe of man, if the holy Ghost (whose interpreters no doubt they were) had not seconded them, beyond their owne expectation. Of these and their diuers celles appointed them, with certaine questions propounded before the Emperour, you may reade in *Aristotles* a Greeke Author, though I am not ignorant how that *Vines* (vpon what warrant I know not) hath laboured to empeach his credit, by counting him for a counterfeit, as elsewhere I haue noted.

The yeere of mans age 63 hath euer been accounted perillous, because that wher euer 7 & 9 yeere meet together, they make seuen nines, or nine seuens, being 63 in the whole, and therefore it is called of the Philosophers, *Climactericum*: In which yeere and in 70 ther haue died the most famous men of the world. Christ, when he was here on earth had his 72 Disciples.

CHAP. XIII.

Happy, unhappy Numbers.

I Term them happy or fortunate, which either in their syllables or elements exclusiue, or their sense inclusiue, bring some notable or joyfull tidings, either present or future, or otherwise beeing as vttered by God's owne mouth, or by his Prophets, haue been esteemed holy, venerable, of his account

untill this day. In *Genesis* we finde it written, *Ipsæ conteret caput Serpentis*; referred to the seed of the woman, and not to the woman herself, as some Popish Interpreters will haue it. This was, sure, an happy promise made, representing the quaternary Number, being vttered in so many words. For, Christ, which was the seed of the woman, hath plaid the Conquerer, foure manner, of waies: By freeing vs from originall sinne, wherein *Adam* and *Eue* both were first polluted; by breaking the snares of Satan, who had tempted them; by triumphing ouer the power of hell; by trampling death and his sting vnder his feet. This quadruple blessing, beeing a pledge of his promise made to our first parents, could not chuse but bee acceptable to them and their posterity. The Angell *Gabriel*, for the confirmation of this promise, in his salutation vnto the Virgin *Mariæ*, spake two words, more powerfull, more ponderous, more remarkable in their few elements, than of euery man can be well vnderstood. What are those? *Aue Maria*; containing the binarie Number, euery letter almost including within it some secret myserie. Which no man doth better expound, than that antient Father *Irenæus*, in this similitude: *As Eue was seduced by an Angelicall Speech* (hee meaneth, the temptation of that Serpent), *whereby she might flee from GOD*, *having preuaricated his Word*: so this *Eue*, by the Angels salutation, was euangelized, whereby she might bear Christ, being obedient to the Word. And as the one was tempted to forsake GOD: so the other was perswaded to obey GOD; that one Virgin might be the others Advocate. And as mankinde was subiect to death by the means of a Virgin: so it was restored again by a Virgin; the virginall inobedience of the one beeing equally poized with the virginall obedience of the other. Now, *Irenæus* hath not onely alluded to the Angels salutation, by calling her Blessed, but vnto the bare elements, as well typically to be vnderstood; wherein this message was deliuered: for, *Aue*, by inuersion of the letters, is *Eua*. As then the first *Eue*, by preuaricating God's Commandement, did flee from the face of God: so the second, by bearing Christ in her womb, and being made obedient vnto the Word (for, *Irenæus* must not otherwise be vnderstood), hath been a principall means or instrument to reconcile vs again to God,

God, which was Christ the second *Adam*. For, whereas hee saith, that the second *Eue* was made an *Aduocate* for the first, it is meant, that her obedience to the Word, was acceptable before God, bearing him in her womb, that should be the Redeemer of his people; that as by the disobedience of the one, sin entred into the world: so, by the obedience of the other, an vniuersall restauration should be looked for again. So that if any thing were admirable and praise-worthy in that virgin, to make her an *Aduocate* for the other (to v^{se} *Irenaus* word), it was surely her obedience to the Word spoken by the angell, conjoynd with a liuely faith, that she should bear a Saviour; and no otherwise. I could insist vpon many others of this kinde; as, The blessing bestowed vpon *Abraham*, *In semine tuo benedicentur omnes nationes*; the song of the three children praising the Lord in the fiery furnace; the Song of *Simeon*; the Farwell of *Stephen*, couched in these seuen words, *In manus tuas, Domine, commendo spiritum meum*; and those spoken by the Prophet, *Ecce, ex tribu Iesse*; meant by that victorious Lion of *Juda*: all which contain no vulgar representation or signification of Numbers included in them. But, leauing them, we will come to those words of Christ vpon the Crosse; expressing the most happy, most courageous and triumphant conflict that euer was endured since the world began. Neither doe I think, that those words were vttered by any kinde of lamentation, as some imagine; but rather from inuincible courage and magnanimity, if a famous and learned Cardinall of Rome, in his exposition, deceiue mee not. That which I am to insist vpon, as especially seruing my purpose, are those two Hebrew words, *Eli Eli*; containing the duall Number in form as they lie, but in their proper signification representing the two Persons in Trinity; making this parcell of Scripture (to the vnfolding of which, many learned men haue imployed their wits) to be farre otherwise vnderstood, than the bare elements seem to import. Now, because this Cardinals exposition (as seemeth to me) wresteth not the sense of Scripture, but fitteth my purpose; and, of all others that euer I read, setteth out most liuely the victory of Christ vpon the Crosse, I thought it good, word for word, to set down as followeth.

Som will haue the 7 words that *Stephen* spake at his departure, to signifie those 7 heavenly graces that shined in him.

Marcus Vigerius.

After he had repeated the words of Christ expressed by the Evangelist, thus he commenteth: If our Lord Iesus Christ was not forsaken; if he fell not from the strength of his minde; if not from hope; if he knew assuredly, that his soule should not be left of his Divinity, but should be ioyned with his body again; if he left his momentary life willingly, it is not fit that Christ should utter those words in any lamentable sort, *My God, my God, and so forth.* And therefore I think here lies a mystery; which I had rather hear and learn, than expresse or teach: yet I will say something, not far from our Saviours meaning, as I think. Our Lord Iesus Christ was the Sonne of God, and true God, the second Person in Trinity, God with the Father, God with the holy Ghost; all three as one God, and by that union altogether impartible, indivisible, and wholly inseparable the one from the other: and yet the Son suffered on the Crosse; not the Father, nor the holy Ghost. When the work of our redemption was taken wholly in the Person of the Son, all three together, the Father, Sonne, and holy Ghost, worked. All three appeared in his nativity. The Sonne was born alone. His peregrination, his doctrine, his miracles, his Passion, his death following, all three worked and effected: the Son alone suffered. This mystery, this ineffable Sacrament, this inaccessible Secret hid in darknes, the Lord Iesus would have open by these words; that if we may not ascend to the same wholly, yet in part wee may learn with sobriety and trembling. *My God, my Father, my God, my holy Spirit,* who hitherto have laboured in all things with me, but I only have suffered all things; wherefore have you forsaken me, and are now separated from mee in bearing this Crosse? So that these words of Christ shewed forth the magnitude of his minde, and no fear at all.

The Scape-goat, mentioned in the old Testament, hath cuer been accounted a figure of the Passion of Christ.

Hitherto that Cardinall, out of his book cald *Deachordum Christianum*, written vpon the life and Passion of Christ. To whose words may be added, for the further explaining of this Secret Symbole; As a man, that, in the midst of his enemies, being forsaken of his friends, fighteth the more valiantly, vnder hope of victory: so Christ, in this agony hiding his Divinity, or laying it aside for a time, forsaken of his two friends that so long had worked with him (God the Father, and God the holy Ghost), all alone, and in his owne proper person, did manfully and victoriously undergoe the terrors of death. So that whether we consider the word *Be*, from his tripled elements

ment representing the whole Trinity, or the word doubled, expressing but two persons, the Father and holy Ghost, it cannot choose but stirre vs to an exceeding admiration and contemplation, as often as we reade them; but far more, if from our dull senses and feeble vnderstanding, wee were able to comprehend them. I must confesse, that the Cardinalls doctrine seemeth directly opposite to the common torrent of some English Diuines: but my protestation is not to ouerway the opinions of others better learned then my selfe, to build my faith (which is the anchor of a Christian man) vpon the fancie-full opinion of any private man. Onely this I must say by way of iust defense, that hee was learned, religious, exceeding deuout, from whom I borrowed it. Who although hee sauour Popishly affected, by reason of the corruption of those times he liued in, yet he is nothing so superstitiously giuen as many of his fellowes were.

Their doctrine then, who maintaine that Christ vpon the Crosse did suffer paines of the damned and reprobate, seemeth very harsh to me. And I would haue them take heed, that whereas Christ at his natiuity, his circumcision, in all his works and miracles he did in his life time, was both God and Man, vpon the Crosse, and in his Passion, by a strange kinde of diuinity, neuer dreamed of in the Primitiue Church, he should shew himselfe lesse then a God, lesse then a man. From Scriptures, if wee goe to stories of the Church, plenty of happie Numbers will be found. The most antient and of greatest moment, is that which was spoken from heauen to *Constantine* the Emperour, when hee fought against the Tyrant *Maxentius* in these words, *In hoc Signo vincer.* Which foure elements haue no small vertue and admiration included in them, portending more intrinsically, then extrinsically they seeme. For as there was visibly seene a forme of the Crosse in the element: so the figure of this Crosse is agreeable to the foure words vttered, which doth make the excellencie and wonder of it far greater then outwardly it appeareth.

This figure therefore of the Crosse (that I may vnfold so great a mystery) of all others is the straightest, containing

Al the Fathers doe speake but of Christs bodily sufferings, If therefore one drop of his bloud was enough for the redemption of mankind, much more so many streames of bloud issuing from all the partes of his body, as if it had beene a precious ornament.

They that
shew them-
selues enemies
to this
antient and
venerable
signe, being no
other then a
badge or cog-
nizance of our
Christian pro-
fession, will
become ene-
mies to Christ
who suffered
vpon this
Crosse.

four straight Angles, according to those four elements re-
sounding from heauen. And it is the first description of that
we call *Superficies*, hauing both longitude and latitude, which
some auerre to be corroborated with those heauenly powers,
because their strength resulteth by the rectitude of Angles
and beames. Whereby it cometh to passe, that the Starres
are then most potent, when, in a celestiall forme, they obtaine
four corners, and by projection of their beames one from an-
other, doe make a Crosse. Which also hath great correspon-
dencie with the quinarie, septenarie, and nouenarie Number.
Therefore among the Arabes (men that were curious in the
search of high mysteries) the signe of the Crosse was had in
no small admiration, as beeing a most firme receptacle of all
manner of heauenly intelligences. Other Numbers I count
vnhappy, which by their exposition doe signifie or portend
some fatall calamity to men. As, in Scripture we haue *Mane*,
Tekel, *Phares*, spoken to *Balthazar*: which, expressed in three
Hebrew elements containing the ternary Number, did (no
doubt) signifie vnto him a threefold calamity or downfall;
The ruine of his Kingdome, the sacking of *Babylon*, the letting-
in the riuer *Euphrates* for the passage of *Cyrus* and his host,
as a iust punishment denounced against him for his threefold
sinne and wickednes; Pride, Idolatry, drunkenness. Of this
kinde there will be found many in Scripture; as, Christs word
denounced against Hierusalem, those which he spake to the
rich man; *Paul* to *Demas*; *Peter* to *Simon Magus*; the holy
Ghost in the Apocalypse, to the Church of *Laodicea*: which all
contayne some inward secrecy of Numbers, parted from
their elements, or which, without exact calculation both of
words and letters, may not be well vnderstood. So that such
kind of Numbers, as these be, may be called tacite, or implicate,
because they bee not properly taken for Numbers, except the
words or elements are diuided from each other, wherein they
are secretly or inclusiuely touched. The last Number I meane
to insist vpon, is out of the Apocalypse, included in the word
Lateinos; A word of such hidden and impenetrable mystery,
that since Saint *Iohn's* time that did vtter it, it is a thousand
and six hundred yeeres, and yet among some it is hardly vn-
derstood.

derstood. Yea, this word of all others hath frightened the B. of Rome more & his ministers, then the D. of *Bourbon* did, when he and his souldiers seized upon the city of Rome, made his Holiness to intrench himself in his castle of *S. Angelo*, & could not be redeemed nor his Cardinals without a great summe of mony. To vnfold this secret Number I need not, seeing I have performed this task already in our Books against Antichrist. Sure I am, it consists of 8 elements, every letter containing a Number, more or lesse; and it is the Number of the Beast; and his Number is the Number of a man, as well in Hebrew, as in Greek: and I doo not doubt, but this Number, rightly numbred according to Theologicall Computation, will confound him and all his numbers, although they be almost numberlesse. For breuities sake, I let passe those Climactericall or Enneaticall yeers, consisting of 63 and 70, making either seuen-times nine, or nine-times seuen, which have been fatall to sundry learned and honourable Personages; as also the octonarie moneth, being found noxious and prodigious to the birth of children, by reason of the malignant disposition of *Saturn*; judicially handled by that learned Anatomist, *Andreas Laurentius*. Neither haue I leasure, curiously to insist vpon the opinion of that learned Clerk, *Hugo de S. Victore*, as touching the term of mans life, consisting of 80 yeers, handled with much subtilty and dexterity.

Lib. 2. quest. 38.

L. 2. dist. 6. 3

CHAP. XV.

Mysticall and Symbolicall Numbers.

I Call them so, that either from or vnder their naked elements, their proper names and significations, represent some vnknown power or energie, or, for some other respects, contain some Secret in them. There be many of this kinde; and therefore I will runne-over but some of the chiefeft and choicest among them. By the sixt-daies-work, our Rabbines vnderstand six extremities of building, proceeding from *Bressit*, as Cedars doo from *Libanus*. They hold, that *Messias*

Enoch maketh his conjunction with the denarie spirit and *Leuite*; that to the firmament, and waters vnder the firmament, and the visible heauen, are attributed 17, 18 and 19 gates to euery one according to their degree; which, put together, doe amount to foure more than those which were mentioned in our thirteenth Chapter. They hold again, that out of the spirit, is produced the word and voice; yet these three are but one. Those which they call Imperfections of influences, in their collection communicant arise from 10 to 5110. That which they call Absolute in the subject, proceedeth from the vnity to the nouenarie. Order processiuely surmounteth from ten to ninety. Substance in things proper remaineth entire; but their imperfections, from an vniuersall collection, go from 20 to 7670. Imperfections of parts in distributing of vertues, proceed rightly from 25 to 2838. Whether these bee mysticall, symbolical, or Cabalisticall Numbers, it skilleth not greatly: sure I am, they passe mine intelligence. *Capiat, qui capere potest*. I haue borrowed them of purpose from those Synagogicall Doctors, to exercise the wits of those who are better Arithmeticians than my self. I mean to go to others more familiar.

When God made the world, he said It was good. This word *Bonum* includeth five elements, hauing a secret signification: for, this creation was good five manner of waies; As touching the Creator, that was God; creature, that was man; forme, that was the beginning of all things, one of *Orpheus* Principles; matter, that was *prima idea*, as *Plato* holds; workmanship, which is no other than his eternall Wildome: Or this way; Good, to contemplate, praise, glorifie, extoll, worship his Power and Majestie shining therein. It was said to *Abraham* as touching the promise, *In semine tuo*, and so forth, mentioned in the Chapter going before. Now, *Isaac* was born of this seed; which some write with six elements, agreeable to the promise couched in six words. Otherwise it may signifie those six places he dwelt in; *Canaan*, *Egypt*, *Gerar*, *Beerseba*, *Sodome*, and the Cane wherein he was buried: for, the grave, in many places of the Bible, is called An house or dwelling, by a metaphor much vsed among the Hebrews.

Besides these, there are proper Names belonging to God: which, either diuided into Numbers, by parting of their elements, or without Numbers, haue secret and mysticall significations. Which beeing seuen in number, according to the septenarie perfection, it is admirable to tell what they signifie in the Hebrew Tongue. The first is *Eloah*, signifying GOD. The second, *Eloai*; as much as to say, My God. The third, *El*: which if it be pronounced with a thin aspiration, it signifieth God; if with a sharp, one that is strong or valiant. The fourth is *Adonai*, signifying Lord. The fifth, *Sabbath*, that is, Lord of the Sabbath: some others interpret it, Lord of vertues. The sixth, *Saddai*, that is, apt or potent. The seuenth, *Am*, which is a name ineffable; according to that spoken to *Moses*, *I am that I am*; or, *My Name is from one generation to another*. The Greeks call this *Ανευφωτιστος*, that is, wanting vowels or syllables. The Samaritans called him *Iube*; not knowing the force and etymologie of that word, as you may reade in *Nicetas*, from whom I haue borrowed this interpretation. Now, the word *Θεός* in Greek is not without his numerall application. For, whether you will haue him called *Θεός*, that is, Hee that is, signifying his essence; or *Bonum*, because it is the proper appellation of God, saith *Dennis*; or *Θεός*, because by his course or ambite hee containeth all things both in heauen and earth; or *ἐκ τῶν τεσσάρων*, that is, from burning (making all a quadruple Etymon), it cannot be, but that vnspcakable mysteries are contained vnder these appellations. Now, the words, Good, just, holy, being but his attributes, represent his nature well, but not his essence, which (to speak truely) is ineffable. To call him Lord, King, and so forth, signifieth his habite to things opposite, because his power stretcheth from foure denominations. Hee is Lord vnto those who are subject to his dominion; King to others who are vnder his gouernment; Creator of all things created; Pastor ouer those whom he feedeth. Wee will come now to the Apocalypse, to see what secret Numbers wee can finde there. There is no place of the old and new Testament, that affordeth such plenty.

The first Number is α and ω , representing the duall number, which I haue vnfolded in our fourth chapter, *Seuen Churches*.

Septenarius numerus est omnium aliorum perfectissimus. As touching the significati- on of these words, see more in Lem- nius exhort. ad vitam optim. insti. cap. 59.

The orth. fiddib. 2. cap. 29.

God is called A consuming fire in Scripture, because he consumeth the tents of the wicked.

Chap. 1. ver. 8

- Verse. 11. of *Asia* are not without a mystery, which some will haue to be an Antitype of our Protestant Churches; *Helvetia, Switzerland, Geneva, France, Flanders, Scotland, England*: how truly according to historical narration, let others indifferently consider. For my part, I dare not contradict them, seeing the spirits of former Prophets (according as hath been fore-prophe-cied) must be subject to those later. And in prophecyng we finde it true, as well as in other learning, which One saith, *Semper deprehendit posterior etas, quod non vidit prior.* Seuen Candlesticks signifie seuen Churches. By those seuen Startes, are vnderstood 7 famous Doctors of the Primitiue Church. Seuen Spirits represent those seuen distinctions of gifts, abounding in those seuen Churches mentioned before. By tenne daies, are mystically vnderstood ten yeers: and those ten yeers make a type of the ten-yeers persecution vnder *Traian* the Emperor. By the word Hierusalem, is meant a twofold Hierusalem, One in this life, when the Church of God shall come to his perfection and purity, anon after the fall of Antichrist; the other an heauenly Hierusalem, where the soules shall rest, symbolizing two Sabbaths, mentioned in our fourth Chapter. By the Iasper Stone, Sardine, and Rain-bowe, are represented the three Persons of the Trinity. The Iasper signifieth the Father; Sardine, the Sonne; Rain-bowe, the holy Ghost. Foure beasts signifie foure ages of men wherein the Gospell shall be preached: others apply them to foure principall teachers in God's Church. By foure Angels, are meant these 4; Contention, ambition, heresie, warre which are foure messengers sent from God to punish the earth. And all these proceed from foure corners of the earth, that is; Contention, from the East; ambition, from the West; heresie, from the South; warre, from the North. What could be more contentious than the Eastern or Greeke Church? What more ambitious than the Roman, who hath enricht herselfe with the spoils of other Churches? As touching the South parts, it could not be, but much heresie prevailed there, seeing *Pelagius* the Monk came from thence. Concerning the North, it hath ever been a Proverb; *Ab Aquilone omne malum.*
- By those Numbers of Tribes, is meant not onely the calling

of the Jewes, but of the Gentiles. By the great Starre which fell from heauen, is meant *Antichrist*; who, with his bitter heresie of *quosonog*, hath corrupted the Fountains, that is, the pure and incorrupted water of God's Word. By the second Star, is vnderstood the Pope or *Antichrist*, which you will. Those two Witnesses signify the two Testaments. In that it is said, *The Gentiles were angry*, we may finde the Papall malice lively represented, furiously enraging against two worthy instruments of God's Church, *Iohn the Baptist*, and *Iohn of Prague*, for maintaining the doctrine of Christ. By *Michael* and his Angels, is meant *Constantine* the Emperour, and his Christian Army; by the Dragon, *Maccarius*, *Aluiscius*, *Leisius*, and others, fighting against him. The beast that riseth out of the sea, is the Bishop of Rome: his seven heads and ten horns signify those y^e that about Rome, his power and principality being defended with ten mighty Kings of the earth. As touching the word *Lateinos*, reade our third demonstration; proving, that the Bishop of Rome is Antichrist. By those 1600 furlongs, some vnderstand the whole Region of England burning with persecution in Queen *Maries* time: for, 1600 furlongs make 200 English miles. Seven Kings signify so many kindes of Romish Gouverners, successiuey succeeding one another. Vnder those ten horns, ten Kings are figured, which shall fight against the Beast; answerable to the other ten, which took his part. By Babylon, is signified a twofold Babylon, Constantinople and Rome: as heerefore there was one in Chaldeas, another in Egypt. As there is a twofold Church, a twofold Babylon: so there is a twofold resurrection vnderstood in the Apocalypse. The one, to the embracing of the Gospell; the other, to be partaker of those joyes prepared for the Elect.

See how in a little room I haue analyzed or epitomized all or the most part of those mysllicall Numbers cited in the Apocalypse. Who then, without the Art of Numbring, or the Spirit of God assisting him, is able to vnfold the one half of such hidden, impenetrable, symbollicall, and vspeakable mysteries? They therefore that boast themselves to be Secretaries of the holy Ghost, and think they are able by common Intel-

C.3.v.10

C.11.v.3
V.18

C.12.v.7

C.14.v.19

C.17.v.9

C.20.v.5.&6

Lib. 2. cap. 4.

ligence to comprehend all the secrets of this booke, erre greatly, and cause others to erre as well. For, as it hath pleased God to open them to many, by illustrating this age far beyond all others in all kinde of knowledge whatsoever: so he hath (no doubt) reserved some of them to himselfe. So that no man, in all his life time, nor, not in a thousand yeeres, if hee could liue so long; no, not the most learned and judicious Diuine that euer tooke pen in hand, by any long studie, practice, or contemplation, is able to comprehend them all. This to bee true, I dare maintaine from the testimony of *Irenaeus* who, taxing certaine Hereticks for the curious searching of forbidden mysteries, concludeth in these words: *Si ergo et in rebus creaturæ quædam ac earum cognitio adiacent Deo, quædam autem et in nostram uenerunt scientiam: quid miri est, si et earum quæ in Scripturis requiruntur, quædam quidem ab oculis, secundum gratiam Dei, quædam autem commendamus Deo; ut semper quidem Deus doceat, homo autem semper discat?*

CHAP. XVI.

Theologicall discourse touching diuine Numbers.

BECAUSE I haue spoken before something of Theologicall Numbers, I thought it good in this Chapter to discourse as touching the Art of diuine Numbering; that vnto young Students, or nouell Diuines, desirous to bee skilled in such an hie mystery, I may prescribe a certaine *Idea* or platforme for them to imitate. Which I cannot better doe, than out of the words of Saint *John*, to frame them a kinde of ladder or scale, whereon to set their feete, or by whose direction they may safely walke without error. *John*, desirous to vnfold vnto vs as much of the Diuinity of Christ and his humanity, as might be fitting for vs, beginneth thus by Numbering: *In the beginning was the Word, and the Word was with God.* For one of the second order, is God himselfe: and whereas within his diuine essence, production of two remaineth (for, Number consisteth of himselfe, according to *Boetius* an excellent Peripatetick;

ripaterick; and according to One, the binarie Number alone naturally is procreated), it must needs follow, that those two Saint Iohn speaketh of, the beginning and the Word (the one of order, the other of Number) must necessarily bee God, because within God there can nothing be but God. These three therefore, the beginning, the Word; and God; being the originall or fountaine of all things, whether they be celestiall, supercelestiall, terrestriall, corporeall, incorporeall, Angells, men, brute beasts, plants, and so forth: these, I say, comprehend but one essence, seeing that God is one; and his vniy is indiuisible, as the Vinarie Number is. For, this essence of God is nothing at all divided, although two productions or emanations are humbred out of one: as in corporeall things many times it hapneth, that vniy, moued into duality (if it bee lawfull for me to make such a comparifon) proceedeth to the ternary, the substance of things remaining (for, in the ternary Number, no composition can be perceiued), as of a branch, or bough; but more fully, the body of a man, his arme, or finger. Out of one therefore, produced vnto two in diuine things, ariseth the Trinity: vnto which if essence bee giuen, formally distinguished from them, it will become a formall quaternity, which is infinite; one and the Number of two, being the substance, perfection, and end of all Number; which, by a collectiue kinde of progression, make tenne in the whole, according to Arithmeticall and Geometricall computation; mainteyned often in this discourse.

Besides the Number of tenne, there is nothing; for, it fetcheth his beginning from one, and goeth backward to one, ending where it beganne, and beginning where it endeth. So that worthily and most diuinely, according to Iohn's sacred Arithmetick, *In the beginning was the Word, and the Word was with God, and God was the Word*; and all three were one Word, onely diuine, infinite, incomprehensible, extrinsically associating it self to man: from whose light infused, all inferior vertues are directed, deriued, & gouern'd; that is (according to the exposition of the Hebrewes) *so long as the understanding, intelligent, and intellect* (expressing the ternary Number) *be one and the selfe-same*. For, as the Prophet saith, inspired (no doubt) with a

*Deus ipse est lu-
men immensum,
in seipso consis-
tens, ac per se in
omnibus, et ex-
tra omnia per
immensum.
Lib. 5.*

divine Vision of the Trinity, *In lumine tuo videbimus lumen* that
is, from the influence of the minds which floweth from thee;
we understand & are refreshed, according to *Philo's* explication.
Now if a man should goe further by numbering, or should at least
find out the ternary Number, whereby the Trinity is exprest in
these words: *Qui est super omnia, per omnia, et in omnibus*; it
cannot be but that *Isaacus* (a notable expounder of the Apo-
calypse) will give us much light to the understanding of this
mystery. *The Father*; saith hee, *is over all things*; and he is the
head of *Christ*: *through all things*; the Word is, and he is the Flood
the Church: the Spirit is in all things, and he is the Water of life;
which the Lord bestoweth upon them that believe in him, and know
as hee is the Father of all things; overall, in all. From hence
we should goe, as by a ladder, to those three Theologicall
certues, or to those words in the Gospell, *There are three that*
are witness in heaven, and so forth, to finde out their vertues
by numbering, or to any other Theologicall Number
mentioned in Scripture, especially the ternary Commaunds-
ment, including both the ternary and septenary Number, by
distinguishing the first and second Table; how much thinke
you might be added to the study of Divinity, by such a kinde
of Arithmetick, practised but of a few, and that Jesuonly, God
wot, without art, without wit, without learning? But, lea-
ving this for a tale, untill I may be better able to furnish a grea-
ter banquet, I will proceed to the next, referring the Rea-
der to *Hugo de S. Victore*, who hath laboured much in this
kinde; and in his book called *The School-master*, hath shew-
ed more light to the opening of sacred Numbers, then any Fa-
ther of the Church that I knowe.

CHAP.
The Hierarchical of Numbers.

CHAP. XVII.

Arithmeticall Discourse.

I Minde not in this Chapter to play the Arithmetician, by putting Numbers for ciphers, ciphers for Numbers, as though I were an Accountant, or bredde vp in a merchants or Scriueners shoppe. No: I meane to frame a scale or ladder according to Theologicall Arithmeticke, such an one as neuer was deuised by any man before. This is no otherwise then a secret manner of discoursing, as touching the subjects of euery thing, according to the harmony of Numbers, figures, concent. Wee know, that Numbers worke much on the soule; figures, vpon bodies; concent, vpon creatures. I will frame our scale first; afterwards wee will proceede in order to speake of all their subjects. Our scale conteineth six degrees, beginning from the highermost to the lowest. The first is the Architypall world, in which is α , that is, the diuine essence, beeing God himselfe. Second is the intellectuall world, in which are intelligences. Third is the celestiall, in which are those simple bodies, wanting all kinde of permixtion. Fourth is the lesser world, where are placed those rationall bodies. Fift is elementarie: in this are placed those pure, naturall, and artificiall creatures. Sixt is the infernall world, wherein those euill and malignant spirits beare rule.

In the architypall world, from whence comes the Law of prouidence, discourse is made as touhing God, by simple Numbers, which properly signifie diuine things; as, denaries, celestiall; centenaries, terrestriall; millenaries of the world to come, exemplified in this wise: First, the diuine essence is one, the fountaine of all vertue and power. Secondly, it conteineth in it selfe eternall productions, according to the will and vnderstanding. Thirdly, existing in persons, the Father, the Sonne, and the holy Ghost. Fourthly, the existing Law of prouidence, and of eternall happinesse in his holy and most blessed name $\mu\alpha$; Fiftly, the existing Redeemer by the price of
N his

his five wounds of his bitter passion, and in the name and vertue of CHRIST, called *Pentagrammaton*. Sixtly, by creating and perfecting the world on the sixth day, redeeming it againe the sixth day. Seuenthly, resting from his work, called the Sabbath. Eightly, full of iustice, and that iustice, the fulnes of iustice. Ninthly, for that in the ninth houre he let goe his Spirit. Tenthly, in that the tenth day after his ascension, he sent his Paraclete, that is, the holy Ghost. Eleuenthly, by sending his heavenly grace, that is, his comfortable Spirit in his most holy and blessed name. In the intellectuall world, from whence comes the Law of destiny, discourse is made from intelligences in this wise: First, the soule of the world is one supreme intelligence, the first creature, the fountaine of life. Secondly, it is fellow vnto Angells, which hath constituted that there should bee two intelligible substances. Thirdly, there are three hierarchies of Angells, three degrees of the blessed, foure triplicities or hierarchies intelligible, foure presidents over the corners of heauen, foure gouernours of the elements, 4 beasts of sanctity, 4 triplicities of Tribes, foure triplicities Apostles, 5 intelligible substances, six orders of Angels, which are not sent to gouern beneath, 7 Angels which stand before the Throne of God, eight rewards of beatitudes, nine companies of Angels, 9 Angells gouerning by triplicities, 10 orders of the blessed, bearing rule from the sepremary Number.

In the celestiaall world, from whence the Law of nature is considered, there is one Prince of Stars and fountain of light, two great lights, 3 quaternions of signs, 3 quaternions of houses, 3. Lords of triplicities, 4 triplicities of signes, so many qualities of celestiaall elements, five erraticall Starres, called *Domini terminorum*, six Planets passing from the Eccleptick, thorow the latitude of the *Zodiack*, 7 elements are adioyned to these with the Sun, eight visible heauens, 9 mouing Sphears, ten Spheares of the world, twelue signes of the *Zodiack*, in foure triplicities of signes. In the lesser world, from whence the Law of wisdom consisteth, there is to be considered first one liuing thing, and last dying, two principall seats of the soule, three parts corresponding the threefold world, foure elements of man, so many powers of the soule and iudiciall faculties, foure morall

morall vertues, foure elements of mans body, foure spirits, humors, complexions, five senses, six degrees of man, seven members integrall, distributed vnto Planets, seven holes or cauernacles of the head, eight degrees of beatitude, nine senses outward and inward, ten arteries or pores of the inward man.

In the elementarie World, where the Lawe of generation and corruption abideth, there is to bee found one subject and instrument of all vertues naturall and supernaturall, two elements producing a liuing soule, three degrees of elements, foure elements, as many qualities, seasons, corners of the earth, perfect kindes of mixt things, so many kindes of creatures answerable to those elements, five kindes of corruptibles, or *Species Mixtorum* in Plants, metals, stones, six substantificous qualities of elements, seven birds of Planets, so many fishes of Planets, metals of Planets, beasts and stones, eight particular qualities, nine stones, representing nine companies of Angels, tenne beasts of sanctity lifted vp to heauen, twelue plants, so many stones, twelue moneths, so many birds, twelue sacred beasts and trees, mentioned by those who haue treated any thing touching Orphicall Theologic.

In the infernall world, where the Law of wrath and punishment endureth from euerlasting, there is to bee seene one Prince of rebellious angels, two captaines of diuels, two things which Christ denounced against the damned, three infernall Furies, three infernall Iudges, so many degrees of the damned, foure Princes of diuels bearing rule in the elements, called by Saint *Paul*, Ayerie spirits; foure riuers infernall, answerable to those in Paradise, so many Princes of diuels appointed ouer the foure corners of the world, five corporall torments; six diuels, Authors of all calamities; seven infernall mansions, if we beleue *Rabbi Ioseph*, in his booke called *Hortus Nacis*; eight rewards of the damned, nine orders of euill spirits, tenne orders of damned: to whom if you put the soules of the damned, and three degrees of the damned, they make iust twelue degrees of diuels and damned. He that can attaine to the Secrets of this scale, *συμπαθείων και αντισπαθείων facile cognosset*, to vse the words of that notable Peripatetick, that

that is, in one word, he shall be able to comprehend both the sympathy and antipathy of all this whole Vniuerse set before his eyes to contemplate: he shall consider order, which prece-
deth substance, which bringeth proprietie, which telleth vs
what is absolute, simple, subiect, what is the imperfection of
substances, of influences, of parts; with many other singulari-
ties, beyond all formall, naturall, and artificiall Arithmetick.
Which scale, in one entire summe, hath shewed as much as in
this whole discourse in grosse hath beene remonstrated: so
that it is no other than a compendious subtraction of the o-
thers confused and copious multiplication.

CHAP. XVIII.

Geometricall discourse.

WE E may discourse as wel by those Geometrical Figures;
seeing such manner of Figures consist of Núbers. Wherof
their first Number is correspondent to the vnarie and denarie;
called *Circulus* because that vnity (the center & circumference,
of all things) and the tenth Number coaceruated in vnity, re-
turn backwards, from whom the end & cōplement of al Num-
bers haue their beginning. The Paracelsians do so wonderfully
admire and praise the vnarie Number, that they stick not to
define a Spagyrick after this manner: *Spagyricus is est, quicun-*
que nonit optimè discernere verum à falso, à bono malum, et impurum
à puro segregare, et abycere binarium, unitate seruata. It is much
in request among our Geometricians, though they vse not the
name so much, but the thing it selfe. A circle therefore (beeing
to them in stead of the vnarie) is called a line infinite; in which
there is no *Terminus à quo*, nor *ad quem*, (to speak Logica-
ly), whose beginning and end consist of euery poynt. Where-
fore the circular motion is counted infinite; not as touching
time, but the place. So that this figure, of all others, is the
most absolute and perfect. Likewise the *Pentagon*, by the
vertue of his equinarie and lineature which hee hath both
within and without; within hauing five Angles obtuse, with-
out,

out, five sharp, circundated with five *Hexagonous* Triangles, conteyneth a wonderfull myserie. Which may bee said touching other figures; as the Triangle, Quadrangle, Hexagonon, Heptagonon, Octagonon: of which many, by reason of their multiplicitious interfections, haue diuers and different reasons of discourling, according to the variable situation and proportion of their lines and Numbers. Put heere to that which we call Algebraicall demonstration, whereof discourse may be made; which is no other than restauration of Number, if wee beleue *Euclide*. I haue spoken as touching the figure of the Crosse in our fourteenth Chapter. But this must not be vnderstood of such kinde of figures onely which haue secret significations in them, but of all others vsed in Geometry; as, the Spheres, *Tetrahedron*, *Hexahedron*, *Octohedron*, *Hedron*, *Dodecahedron*, and the like; whose interpretations I haue caused to be set downe in our margin.

So *Pythagoras*, and after him *Timens Locrus*, and *Plato*, gaue vs to vnderstand, that the first Cube of earth consisted of eight solid angles, twenty foure planes, six bases quadrated in the forme of a balance. But they attributed to the fire a Pyramide, contryning foure bases Triangle, and so many angles solid, and twelue planes. To the ayre they appointed an *Octohedron* consisting of eight bases Triangle, six angles solid, twenty foure planes. To the water they assigned an *Icobedron* of twenty bases, twenty angles solid. To the heaven they gaue *Dodecahedron*, composed of twelue bases *Pentagonous*, twenty angles solid, planes sixty. He that is not superficially insighted in these Geometricall Figures, can neuer attaine to the Art of true Numbring. To the gayning of whose knowledge, *Euclides* Demonstrations, or *Pappus* Mathematicall collections (especially if they were perfect) will be of much worth. But if they may not be gotten, *Possuines* 15. book of his selected bibliotheke, entreating of Mathematicall discipline, will serue in steade of the other, because there he hath abridged the whole worke of *Euclide*, or else hath drawne it from others, who took it in hand before him, into a *Compendium*, by deducing all those Mathematicall Numbers into certaine Theorems, which are illustrated with a short scholie.

Exagonius est
triangulus, qui
omnes habet
acutos angulos.

Hexahedron est,
quod ex sex
superficiebus
quadratis aque
laseribus et
aquis triangulis
integratur.

Octohedron est,
quod ex octo
isopleuris inte-
gratur, et habet
angulos planos
24 et 6 solidos.

Dodecahedron
est, quod ex su-
perficiebus penta-
gonis duodecim
integratur, ha-
bens angulos
planos 60. soli-
dos 20.

Icobedron est,
quod ex 20.
isopleuris com-
ponitur, et con-
tinet angulos
planos 60. at-
que 32 solidos.

CHAP. XIX.

Harmanicall Discourse.

Harmony
consists of 7 ;
Sones, inter-
uals, kindes,
constitutions,
tones, mutati-
on, melodie;
handled at
large by Eu-
clid.

Tensiones dicun-
tur ab instru-
mentis ad eas
comparatis, a-
tendendo.
Pithongi vero, eo
quod voce etiam
eduntur.

Musicall harmony bringeth not a little faculty of discour-
sing, seeing her power and vertues are so great, that shee
is called The Imitatrix of the starres, of the soule and body of
man. And when she followeth celestiaall bodies so exquisitely,
it is incredible to think, how shee prouoketh those heauenly
influxes, how she tempereth the affections of her hearers, their
intentions, gestures, motions ; changeth their actions and
manners, allureth them to her proprieties, either to mirth or
sadnes, boldnes or tranquillity ; and so forth. We finde by ex-
perience, that she draweth Beasts, Serpents, Birds, Dolphins,
vnto the hearing of her modulation. It recreateth the minde
of man with Pipe, Fiddle, Timbrell, Harp, Lute, Citharene,
Organ, and with diuerse other instruments. It erecteth the
minde of man. It cureth diseases, especially that our Physici-
ans call *Tarantula* ; which maketh a man to runne mad, neuer
leauing off skipping and dancing, till it be cured by some me-
lodiuous harmony. It moueth Captains to warre. It easeth and
moderateth high enterprises and great labours taken in hand.
It recalleth furious and frantick persons from sudden and de-
perate attempts. It comforteth trauellers. It moueth pastime.
It mitigateth anger, letificateth those that bee sad, pacificateth
such as are at discord. It temperateth choler, and (to conclude
all in a word) it expelleth all vagrant, wandring, and imagi-
nary cogitations whatsoever. By this means discourse is made,
as, by sounds and conceits (*Euclide* calleth them *Pithonges*)
by harmonicall compositions, tones, mouings, sones, as well
instrumentall as naturall, proceeding from the imperious con-
ception of the minde, affection of the heart and phantasie ; as
also, consonous and propinquous fundaments of kindes, sym-
boles, similitudes by analogie, concord of naturall and artifi-
ciall voices, do take sweetly their beginning from hence. The
vse and necessity of all which is so great, that one discourseth
of them in this manner : *Si nihil moueretur, sed omnia quiesce-*

rent,

rent, summum esset silentium: si autem fieret silentium, nihil moveretur, nihil audiretur. Quare, ut aliquid audiat, necesse est prius motum pulsusque fieri: As if he should inferre, that without motion and muscally harmony (whereby all things consist) neither the higher heavens, nor the lowermost Planets, no, not the soule and body of man (framed from harmonically symmetry) could performe their duty. Therefore the necessity of musick is so great, so potent, so admirable in each thing, that it is impossible the world should consist without it. What? consist without it? No, not for a day, not for an houre, not for a minute; no, which is lesse, not for a moment.

Non est harmonice compositus, ait Augustinus, qui harmonia non delectatur.

Now it is to be noted, that all concent is either of sounds or voices. Sound is a spirit. Voice is a sound and spirit animated. Speech is a spirit vttered with a voice or sound signifying something; whose spirit, by a certain sound or voice, goeth out of the mouth. *Calcidius*, a great Platonick, holdeth, that it is sent from the innermost part or penetrall of the heart or minde. And whereas all kinde of musick consisteth of these three, Sound, voice, mouth; discourse is made fiely through the subjects of them all. So that by this means, that is, by the proportion of concent and the voice, wee may proceed thus: Among the Planets, *Jupiter*, *Sol*, *Venus*, *Mercurie*, are owners of concent; others, more of voice than concent, as *Saturne*, especially of such as are sad, rawking, graue, slowe, and of those sounds verging towards the centre. *Mars* preoccupieth such as are sharp, adute, threatening, swift, angry; The Moon, those that bee mediocrouse; *Jupiter*, graue, constant, studious, pure, graciously sweet and engerious; *Venus*, lasciuious, luxurious, effeminate, voluptuous, and such as be in their circumference dissolute, dilatous, queint and delicious. *Mercurie* hath remissious concents, multiplicious, and with a certaine strenuity, so viall and iucund. From those particular harmonies, *Jupiter* obtaineth a *Diapazon*, and he carrieth grace with a *Diapente*. *Sol* hath a *Diapazon*; and, by reason of his 15 tones, a *Disdiapazon*. *Venus* holdeth grace with *Diapente*; *Mercurie*, with *Dixessaron*. These kindes of concents, from the distance of Planets one from the other, will bee quickly found out. For, the space betwixt the earth and the Moon,

Musica, apud Ciceronem, in tribus consistit; Numeris, vocibus, modis. L. 1. de Oratore.

Others make another 3fold diuision, thus: Primum genus musica est, quod instrumentis agitur: alterum, quod fingit carmina: tertium, quod instrumentorum opus carmenque dydiat.

Intervallum est quod continetur duobus sonis, acumine & gravitate differentibus.

Tonus est quidam vocis locus, systematis capax, latitudinis carens. Sonus est concinnus vocis casus ad unam extensionem.

Intervallum diapazon est duplum.

Intervallum diapazon est multiplex.

Diapazon est minus sex tonis. Diatessaron est minus duobus tonis & hemitonio.

Diapente minus est tribus tonis & hemitonio. Euclid. l. 6. prop. 25.

Idem Deus disposuit sphaeras, earumque motus temperavit, ut (quemadmodum Pythagoricis Platonisque placet) inassimabilem harmoniam melodiamque conficiat. Ficinus epist. l. 6.

contains a hundred, twenty and six thousand Italian shades, making an intervall of sound. From the Moon to *Mercurie*, half that space maketh a semitone. As much from *Mercurie* to *Venus*, maketh another. From thence to *Sol*, a tripled tone and half maketh *Diapente*. From the Moon to *Sol*, a duple with a *Dimidium* maketh *Diatessaron*. From *Sol* to *Mars* there is as great distance, as from the earth to the Moon, making a tone. From thence to *Iupiter*, half of that maketh a semitone. As much from him to *Saturn*, maketh another: from whom to the starry element, there is a space of a semitone interjacent. So that from *Sol* to the starry element, is found a *Diastema*, a *Diatessaron* of two tones and a half; from the earth, a perfect *Diapazon* of six tones integrall. From hence, by proportion of those planetical moovings one to another, and with the eighth heaven, the sweetest Musick of all others resulteth.

Out of which may be gathered, that what from the Fabrick of this whole Vniuerse; what from the symmetry, proportion, harmony of all his parts linked together; what from the mutuall concent of heavens, Planets, elements, there is nothing that beautifieth the workmanship of the Creator more, nothing that so lively setteth out the creature, as musick. It is said by *Plutarch*, who borrowed it from *Plato*, that *G O D*, in framing of the world, had plaid the part of an excellent Geometrician, and that he caused this Geometricall Paradox to be most truly verified; that is, Two figures granted, a third remaineth, equal to one, like to the other. Now, it is without all question, that *God*, by making so many contrary elements agree together, by adding so many tones and sones to those visible and invisible heavens, hath plaid the part of a notable Musician, as well as a Geometrician. But let vs go forward. The proportion of those moovings of *Saturn* to *Iupiter*, is duple sesquialter; of *Iupiter* to *Mars*, sesquiple; of *Mars* to *Sol*, *Venus* and *Mercurie* (which make their journey alike) duple proportion; of them to the Moon, duodecuple; of *Saturn* to the stelliferous element, millecuple and ducentuple. So again, between the fire and air there is a twofold harmony begotten, *Diapazon* and *Diapente*; betwixt the air and water, the like; betwixt the water and earth, *Diapazon*, with a double *Diapente* and *Diatessaron*.

yon. Betwixt the fire and water, ayre and earth, harmony ceaseth. For there is a contrariety of qualities among those, yet they agree through the intermiddle element. I haue drawne this harmonieall multiplication out of others, to shew what power musick hath in all kinde of bodies, whether they bee celestiaall or terrestriall; againe, to remonstrate, that the Art of Numbring, which way soeuer a man will goe, extendeth it selfe to the certaine knowledge, practice, and contemplation of all Sciences whatsoeuer, confirming that which was spoken in our first Chapter. Wherefore by reading of this discourse, I doe wish, as *Augustine* sometimes did, that the Reader may gather that harmony and sweet delight, that from contemplation, hee may gather prudences, from sanctification, temperance; from impassibility, fortitude; from ordination, iustice; which are foure cardinaall vertues. This moued that godly Father to the compiling of that worthy discourse as touching Musick: Where, towards the later part, he concludeth thus touching the soule of man: *Tunc autem firma erit atque perfecta, ut numeris corporalibus, non amertatur a contemplatione sapientie, &c.*

*Lib. de musica.
6. cap. 16.*

CHAP. XX.

*A method touching Numerall, Figurall,
and Harmonicall discourse.*

Seeing we haue proceeded thus far for the enabling of those who haue not bin initiated nor matriculated in the School of Numbring, I wil adde one Chapter more, for the perfect completing and terminating of this whole discourse: Which vnknown, or (at least) slightly passed ouer, I do not see how all the former, though substantially cemented & tied together, can remain vncontrollable, vnanswerable, vnuiolable. In euery discourse therefore (especially of this nature) Geometricall & Arithmeticall, proportion is chiefly to be respected. But the discourse of proportion is found most easie in the subiects of Numbers. For, the Numbers of all subiects are so disposed, that they may not exceede the Duodenarie. Seeing therefore,

the Number is certaine, and as it were limited, a man shall soone finde out the proportions of discourse, if he know once the highest *Hexagonon* from the communication of correlatiues. For, from thence he shall bee able to deriue simple contractions, and such as be proportionall; doubting in nothing, if hee follow this methode prescribed him. Hee shall see then, what fellowship and commerce hell hath with heauen, sense with vnderstanding. As touching discourse of proportion, it receiue communication of the *Hexagonon* in the subiects of figures, as farre as those figures arise out of Numbers, and containe within them a numerall kinde of discourse. For, euery figure hath his proper fundaments from consideration of it selfe; as a circle, considered by himselfe, hath a plaine vertue, contented with one *Superficies*, and hath lines alike brought from his center to his circumference. Likewise a Sphere taketh his consideration from Geometrieians and Astronomers. Such a frame as this is beeing made, euery part admitteth his procelle of Art; and, as many differences haue beene assigned to any of these subiects, so many discrepances of termes as touching this workmanship may bee limited. And therefore a man may reason of the goodnesse and vertue of a circle; according to the circular differences handled at large by our moderne Geometrieians and Mathematicians. By this meanes it is ealie for euery man to make him a scale both of ascending and descending, according to the variety of his wit; as also after the manner of *Georgius Leontikus*, or such as wee call *Lullist*: hee may bee able to reason soundly and substantially of any thing brought into question, handling or prosecuting any Theme, Probleme, or Paradox, according to Art or iudgement; As, one way touching the vertue of angles; another way, of the vertue of bases, by making his procelle vnto a cube, or to the declaration of a figure, by method of discourse set before his eyes. As then these things haue beene spoken of sensible figures: so proportionably they ought to be vnderstood of such as bee intelligible; as, in Tropickes, Colures, Artick, Antartick, and the like. By this methode he shall come to some more then superficial knowledge in those mathematicall disciplines. Whereto I should haue giuen farre greater light in this

this discourse, if I had not lost the workes of *Carolus Bonillus*, a great Symbolist and Theologist, and one that was the best and most absolute Mathematician of his time; Especially his Conclusions, his bookes of the Trinity, and that admirable and portentuous worke of his, *De Nihilo*, enuying, or rather emulating *Leontinus* mentioned before. In like manner an harmonical discourse may be instituted by consideration of those weecall *τη διαφορά και ομοιοια*, belonging to those subiects; especially if the difference be considered betwixt sensuall and sensuall, as dialtyme of tones; betwixt intellectuall and sensuall, as concent of Planets, with the vertue of inclining from their concourse, as well vniuersall as particular; as, constancie, purity, gladnesse, iucundity, by *Diapazon*, *Disiapazon*, *Diapente*, *Diateffaron*; as also betweene the intellectuall and intellectuall, as vnity, equality, verity, and so forth. All these grounds I haue borrowed from those Antients, being little or nothing beholding to our Neotoriques, though I know, in al kind of Geometrical, Arithmetical, & Mathematicall Sciences, they are more to be valued then the other. But touching mine own knowledge (which is small, God wot, especially in these elementarie speculatiue, and numerall mysteries) I knowe no man of our times, that hath giuen mee any light as touching this discourse or hath so much as superficially handled this subiect, besides *Paulus Scalichius*, a great Baron and Noble-man of Hungary; for his admirable and promiscuous learning knowledge in the tongues, deepe and profound Theologie, a miracle of his time. To whom (ingenuously I must confesse) I haue beene more indebted for that poore knowledge I haue gotten, then to any other antient or moderne whatsoeuer. Many haue written touching this subiect; as, *Barotius* of *Platonicall Numbers*, *Petrus Bongus*, de *mystica numerorum ratione*, *Iacobus Mazzenins*, and *Petrus Gregorius*, as touching Arithmetick, both naturall and artificiall: but none of these haue come vnto my hands. I could, notwithstanding, haue larged this treatise with Nübers alphabetical, the variation of figures, discourse, of rules, of tables, peregrine discourse, common discourse, discourse of formes, discourse touching the key of knowledge, with examples thereto adioyned, vniuersall discourse: but my intent

hath beene chiefly to keepe my selfe within mine owne proper module, and not to transcend the height of my horizon, laying downe out of my poore store-house (consisting of notes gathered for many yeers agoe) and collecting out of others as much as might giue any light to this present subiect, or which might further young Students (Diuines especially) to take vpon them such a like enterprize, or at least to adde something from their learned labours, towards the full compleating & enriching of this painfull and laborious piece of workmanship. For wee are all indebted to posterity : and when we haue done all that we can doe *Deo, Ecclesia, Patria*, by spending our talents for God, Church, and Countrey, yet we shall not be able to repay so much as in duty, loue and affection we owe vnto them. So, concluding our whole discourse with twenty Chapters, here I make our Period ; that beginning with Number, I may end with Number.

FINIS.

Numerorum

Numerorum secreta heroico carmine concinnata.

Quæ numerare potest exactè, hic singula nomit;
Divina, humana, infernalìa, magnâq; parva.
Quod nomen Patris, sobolis quod spiritus esse
Credatur, Hebraicè, Græcè, textumq; Latine.
Nomina suntq; decem divini numinis, atq;
Quadragenta, alij sed sexaginta putarunt.
Qui se producant, gignant, sunt ordine quinq;
Namq; pecus, stercus, producant stercora finium:
Fimus, alit gramen: lac, graminis; lac pecus ipsi.
Si numerare velis natura arcana Deiq;
Ex torrente suo capias nil, nil nisi punctum.
Principio caret vnalis numerus, quoq; sine:
Vt tamen ac virtute sua infinitus habetur.
Si tamen hic numerus non sit, numerum creat ipse;
Ac numerale regit regnum tanquam Deus aut Rex,
Efficiens summas, primiq; trianguli ad instar.
Denotat arcanum, Christi vox ter repetita:
Litera nam quavis non est sine pondere, sensu.
Exprimitur Psalmotriginta Passio Christi.
Septimus atq; dies sanctorum Sabbata signat.
Stat gradibusq; novem (mibi crede) hierarchicus ordo.
Sunt tria quæ sonat hoc verbum Tetragrammaton altum:
Pactio diuina est, nomen, vel significatum.
Elcua humanam mentem venerabile nomen,
Mentiq; erecta miscetur significatum.
Hæc duo Maiores nostri tenere ad amissim.
Tertium at excellens sancti promissio Verbi,
Nequaquam Patribus, sed Mosi innotuit uni.
Litera quod signat, per Tetragrammaton Hebræa,
Hoc per Tetractis Græci dixerunt magistri.
Prima Mathematices per quartum regula constat.
Physica quinetiam ratio hinc deducitur omnis:
Perq; decem Sephiroth signantur nomina diuina,

Ut Indaeorum sanctissima Cabala monstrat.
 Sicq; Iouem veteres cum quattuor auribus umbrant
 Iuxta Pythagoricos, quia sit Quaternio summus.
 Hunc quoq; per numerum sunt hieroglyphica sacra
 Per baculum, scutum, serpentem, oculumq; peracta.
 Quinq; habet in pretio diuina ac docta Mathesis:
 Haec sunt unum, pax, totumq; reductio & impar.
 Est nihil infinito, puncto, nil prius uno.
 Principium rerum numerusq; vnarius extat.
 Ex uno punctoq; simul reliqua omnia fiunt.
 Ultra unum ac punctum nihil est & in ordine rerum.
 Istud Arithmeticus, Mathematicus, ac Geometra
 Demonstrat, probat, ac validis rationibus urget.
 Quattuor appellant Paradisi flumina prisci
 Oceanum, quorum est Princeps diuinus Homerus.
 Est hic diuinis, humanis rebus origo
 Existens, manans, secundans, deniq; stillans,
 In quodcumq; genus speciémue migrauerit ipsam.
 Angelus existit diuina portio mentis,
 Magnus homo, parvusq; Deus sit ritè vocandus.
 Eius inaequali numero natura notanda est,
 Atq; pari nunquam, numero Deus impare gaudet.
 Quin dico numero, numerus quia manat ab uno:
 Impare sed dico, quia Dys quamproximus adstat.
 Ex primo, bino ac terno, Quinarius extat:
 Quem multi Veteres suprema luce creatum
 Appellant mundi radsum intellectualisque.
 Vox Hebraea notat quantum valet atque character.
 Litera Nān signat quantum senarius ipse,
 Quae nota sit caeli, terra, namque omnia iungit.
 Ut natura caret nihilo, nullo nec abundat,
 Magnus Aristoteles ut quondam est ore loquutus:
 Paribus omnimodis sic hic perfectus habetur.
 Sunt numeris completa sacris oracula Iohannis:
 Abditā nam sacra Triadis mysteria pandunt.
 Atque stilum mirata fuit schola docta Platonis.
 Sed nemo nouit Triadis bene symbola sacra,
 Sit nisi Dys similis, diuino flamine tinctus.

Quattuor aetates mundi statuere Poeta :
 Quinque tamen sapiens Hesiodus esse fatetur ;
 Hocque modo nobis statuam Danielis adumbrat.
 Sex facit hexameron, septem faciuntque moderni.
 Septima quin aetas Christum sub carne videbit.
 Sunt quinque ac Veteres qui sumunt nomen Iesu :
 Quis Scriptura nstat, quibus aurea nomina ponit.
 Atque figura velut Christi sit spiritualis
 Hoc sacrum verbum quod Pentagrammaton omnes
 Dicimus, & quod nos summo celebramus honore :
 Corporeum sic est signum crux semper habenda.
 Practica pars crux est, est parsque theoricæ nomen.
 Trisque characteribus natura tempore Christus
 Imploratus erat, quattuor sed tempore legis.
 Quinque vocatus erat veniente at sole salutis.
 Sex simul ac fuerant cum facta est Passio Christi ;
 Mors, anima, ac Deitas, sanguis, caro, vitæque iunctim.
 Tres partes anni designat musicæ Apollo.
 Hypate designat brumam ; æstatemque Neate.
 Ver Dorion signat, vel saltem temperat ipsum.
 Sic tres sunt voces : media est gravis, est & acuta.
 Mundana molis duo sunt extrema putanda.
 Est cælum Empyreum, terra est, immobile utrumque :
 Illa mouet nunquam, vasto sed pondere perstat,
 Circuitum ad quia nulla sibi sit data potestas.
 Hoc fixumque manet, quia robur corporis omne
 Virtutemque simul voluendi continet in se.
 Ordine stat primus numerus, sequiturque figura.
 Atque prior plana est solidâ quacunque putanda.
 Omne tamen corpus solidum est prius ut moueatur.
 Circulus est quadam in seipsum conuersa figura,
 A cuius centro deducta est linea quæque.
 Aeternum quid sit ? mementum, immobile punctum est :
 Cui neque succedit punctum, cui nec præit usquam :
 Incipit à se nam, seipso sine fine quiescit.
 Est velut atque Deus statns immutabilis, vnus,
 Absque loco, spacio, sine fine ac tempore constans :
 Sic numero prior est, numerum nam continet omnem ;
 Principium ac cum sis, numeris dabis his quoque finem.